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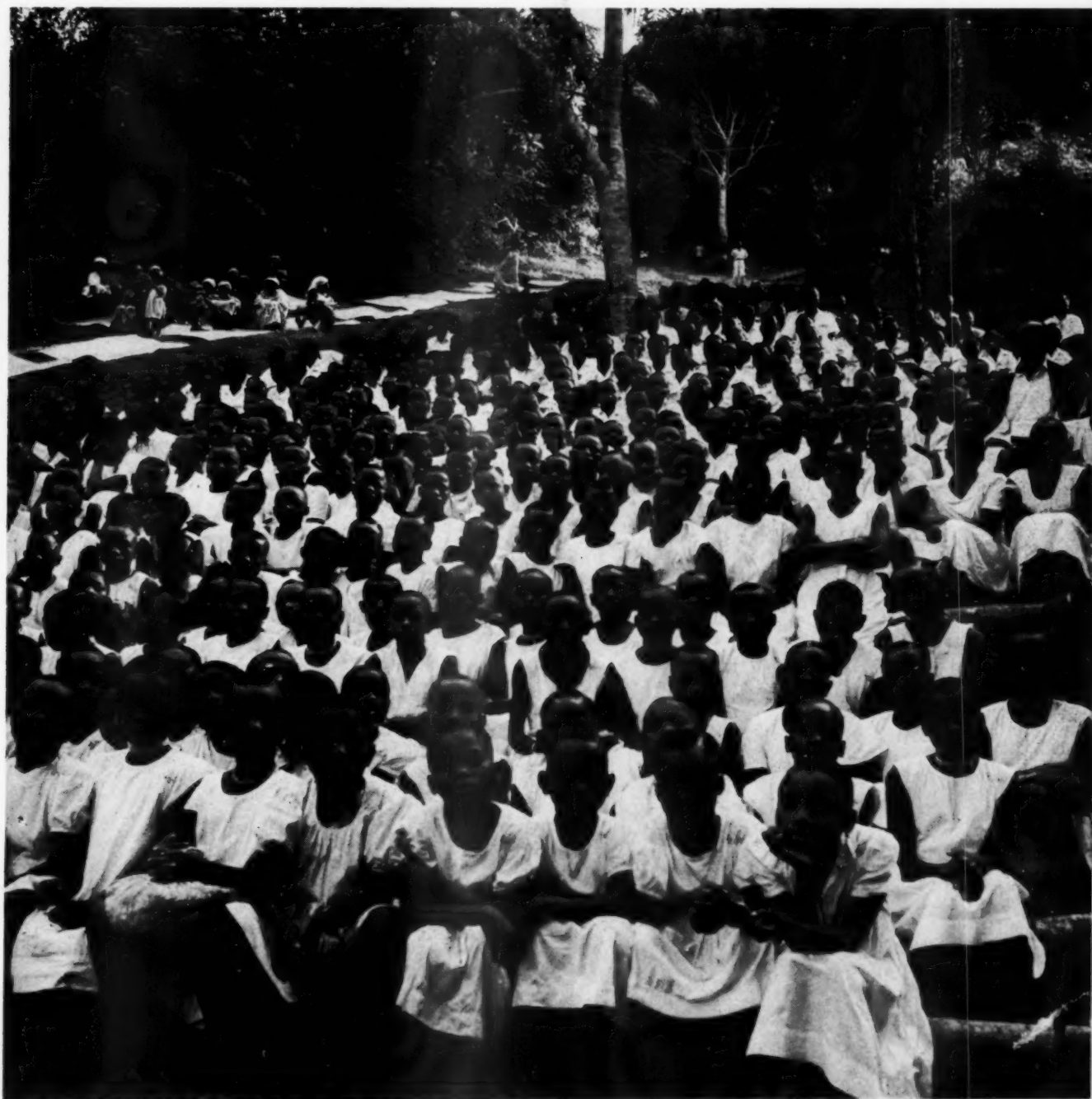
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An International Baptist Magazine

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MISSIONS

An International Baptist Magazine

Vol. 151 No. 4
APRIL, 1953

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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The Cover

As Easter approaches, let us keep in mind the work of our missionaries around the world. Pictured here are the students in our school at Sona Bata, Belgian Congo, as they assembled for the Easter service last year. Twenty-eight young people were baptized at this service. Photograph by John C. Slemp.

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53 G. PITT BEERS is executive secretary of The American Baptist Home Mission Society. He will retire on April 30, on the completion of eighteen and one-half years of service in this important position.

EDWIN A. BELL, representative in Europe of the American Baptist Foreign Mission Society, presents the last in a series of three articles on Baptist work in Europe. The first appeared in January and the second in February.

EDWIN T. DAHLBERG, past two-term president of the American Baptist Convention, is pastor of the Delmar Baptist Church, St. Louis, Mo.

ARTHUR G. DOWNING is director of church extension of the Southern California Baptist Convention.

R. DEAN GOODWIN is secretary of literature and press relations of the Council on Missionary Cooperation of the American Baptist Convention.

FLORENCE GORDON, a former editor of *Christian World Facts*, is now a free-lance writer for denominational and interdenominational publications.

CLIFFORD G. HANSEN is secretary of public relations of The American Baptist Home Mission Society.

FRANK MANLEY is an American Baptist missionary at Secunderabad, South India.

ROBERT JAMES McCracken is minister of The Riverside Church, New York, N. Y.

JOHN E. SKOGLUND is a foreign secretary (for Assam, Bengal-Orissa, and Burma) of the American Baptist Foreign Mission Society.

HILLYER H. STRATON, pastor of the First Baptist Church, Malden, Mass., contributes an article based on his recent travels in the Middle East.



Indestructible

By CHARLES A. WELLS

ONCE MORE the church has gone through the crucible and has been found indestructible. There are nearly three million Christians in Korea. There are thousands of churches and hundreds of Christian schools. Practically all of the church properties have been destroyed, the Christians scattered, thousands killed. But has the church died? Just the opposite! United States chaplains, Christian relief workers, and missionaries report from almost every quarter that a revival of Christian faith is the second biggest thing in Korea, aside from the war. A church will be half-destroyed, but it is still crowded with worshipers—not just on Sunday, but every day. Pusan has become the center for seminary training for Korean Christian workers. Who can doubt the meaning of the church, the reality of God's presence in the world? For wars, revolution, persecution, all have fallen against the church in our day, and yet it lives and grows, ever triumphant.

APRIL QUIZ COLUMN

Note:—Questions are taken from all pages and occasionally from advertisements.

1. What have made revolutionary changes in our work?
2. What is at 5335 Ohmer Ave., Indianapolis, Ind.?
3. Who resigned—not retired?
4. What is *A Glorious Adventure*?
5. Who was married to Lottie Hartwell?
6. What is Christian unity like?
7. What was founded in 1803?
8. Of where is William E. Braisted?
9. Who is Stringfellow Barr?

Note that this contest began with the June issue, 1952, is completed with the issue of May, 1953, and is open only to subscribers.

10. What have fallen against the church?
11. What is the primary purpose of the projects?
12. How many new girls began with the four-year course?
13. What is for the Christian a positive assurance?
14. What happened on Dec. 13, 1952?
15. Who wrote *When Given a Chance*?
16. What has given the French Baptists real enthusiasm?
17. Who must be a missionary preacher?
18. Where is Der Yassin?

Rules for 1952-1953

FOR correct answers to every question (186 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1953, to receive credit.

Newsbriefs

J. L. Kraft Is Dead

James L. Kraft, prominent member of the North Shore Baptist Church, Chicago, Ill., died on February 16, after a brief illness. For forty-two years he was superintendent of North Shore's Sunday school, and for many years was chairman of its board of deacons. He was the first to receive the national Russell Colgate citation for distinguished service as a layman in the field of religious education. He was president of the American Baptist Assembly, Green Lake, Wis., and one of the key persons in acquiring that property ten years ago. He was a member of the board of managers of The American Baptist Home Mission Society, a trustee of Northern Baptist Theological Seminary, and associate treasurer of the National Council of Churches. President John A. Dawson, of the American Baptist Convention, said at the time of Mr. Kraft's death: "For the last quarter of a century his life and work have been an inspiration to rich and poor alike. His giving of

time, talent, and money for the Christian cause has had a profound effect on hundreds of churches, thousands of preachers, and a million laymen everywhere." General Secretary Reuben E. Nelson declared: "Mr. Kraft was the embodiment of the finest characteristics of the Christian layman."

Missionaries Appointed

Rev. and Mrs. L. Stanley Manierre, of Hanson, Mass., and Dr. and Mrs. Norman Abell, of Detroit, Mich., are newly appointed missionaries of the American Baptist Foreign Mission Society. Mr. and Mrs. Manierre are designated to Japan. During the Second World War, Stanley Manierre was shot down at Siapan and taken prisoner by the Japanese to Tokyo, where he remained until August, 1945. It was then that he caught a vision of what Christianity could mean to Japan. He is a graduate of Western State College of Colorado and holds a B.D. degree from Andover Newton Theological School. Mrs. Manierre is a graduate of the Bryant-Stratton Commercial School. Mr. and Mrs. Manierre have two daughters: Deborah, aged three,



Missionary Loren Noren, recently released from Communist China (*MIS- SIONS*, February, 1953, page 4), greets Mrs. Noren at Boston airport

and Ruth, aged two. Dr. and Mrs. Abell have not yet been designated to a field. Dr. Abell is a graduate of Denison University and holds an M.D. degree from the University of Rochester Medical School. He is currently serving his internship.



Left to right: Dr. Norman Abell, Mrs. Abell, Mrs. L. Stanley Manierre, Mr. Manierre

Mrs. Abell is a graduate of Denison and has an M.S. degree from Burket State Teachers College. Dr. and Mrs. Abell have a son, Robert, born December 7, 1951.

Rev. C. Harry Atkinson Goes to National Council

Rev. C. Harry Atkinson, for eleven years secretary of the department of edifice funds and building counsel of The American Baptist Home Mission Society, is now director of the bureau of church building and architecture of the National Council of the Churches of Christ in the United States of America. He succeeds the late Dr. E. M. Conover. In his new position, Mr. Atkinson will serve the constituent members of thirty Protestant and Orthodox church bodies in the National Council. The bureau of church building and architecture is a clearing house for literature, conferences, and ideas related to the various problems of erecting new church edifices and remodeling present structures.

Dr. D. R. Sharpe Has Resigned

"I've resigned—not retired," said Dr. Dore R. Sharpe at the end of twenty-eight years as executive sec-

A MONUMENT TO FRANKLIN SPIRIT



A few months ago in this space you saw a picture of the Franklin College gymnasium, with one wall torn out and the new walls of an addition beginning to rise from the ground. We just thought that you would like to see the finished project. Not only is newness evident on the outside, but the inside is also a new place in appearance and usefulness. This modest addition to the physical plant at Franklin is vastly more significant than what it adds to the physical education facilities; it means that development of both plant and educational program are now in the serious planning stage and that further significant changes may be expected in the near future.

Perhaps this picture—together with the earlier one—may also say to some prospective student that what we start at Franklin we finish according to plan! That may be said regarding the majority of Franklin College students. They come with earnest desire to learn and to find the place of greatest service and vocational effectiveness; and they go, four years later, still as eager to learn, but more mature Christian young people, with a high sense of purpose. They accomplish what they come to Franklin for.

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19..... I hope to enter College in, 19.....

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retary of the Cleveland Baptist Association. His resignation became effective February 1. "There are many interests which are close to my heart," Dr. Sharpe added. "I hope to develop some of them. Segregation wraps up in itself more evils than any other. It is the evil of all social evils. I shall continue to fight it as long as it endures." Here is evidence that Dr. Sharpe



Dores R. Sharpe

has followed in the tradition of Walter Rauschenbusch, to whom he was personal secretary in his student days at Rochester. His biography of Rauschenbusch, a standard work, is perhaps his greatest single achievement. In civic affairs Dr. Sharpe was always a leader in the fight for fair-employment practices and related reforms. During his secretaryship most of Cleveland's Baptist churches were either relocated or rebuilt. Succeeding him in this important position is Dr. Angus C. Hull, Jr., formerly pastor of the First Baptist Church, Peoria, Ill.

Student Summer Service Planned for New York

In New York, from June 12 to August 16, an experimental community of twenty graduate students will push out on the frontiers of the church's mission to the city. The theme for study and the basis for action will be "The Church as the Redemptive Community." The students will seek to *be* and *live* as a fragment of this community. They

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will work full time in business or industry. They will live under a discipline of work, worship, and study. This project is one of three sponsored by the youth service projects committee of the American Baptist Convention. Graduate students in all fields who are interested in joining the project should write immediately to Mrs. Paul Converse, 237 Thompson Street, New York 12, N. Y.

Dr. Kenneth L. Cober Goes to Philadelphia

Dr. Kenneth L. Cober, for the past ten years executive secretary and director of Christian education of the Rhode Island Baptist State Convention, became executive director of the division of education in home, church, and community of the Board of Education and Publication on March 1. He succeeds Dr. Richard Hoiland, who for several years has served the Board of Education and Publication as associate executive secretary, as well as its director of education. Dr. Cober holds the B.D. and M.Th. degrees from the Colgate-Rochester Divinity School and the D.D. from Bucknell University, his Alma Mater. In addition to his many other duties in recent years, Dr. Cober led in the purchase and development of a 155-acre camp site for the Rhode Island Convention, was group leader of the World Christian Youth Conference at Amsterdam, Holland, in 1939, and has served on several denominational boards and committees.

Report on The McCarran-Walter Act

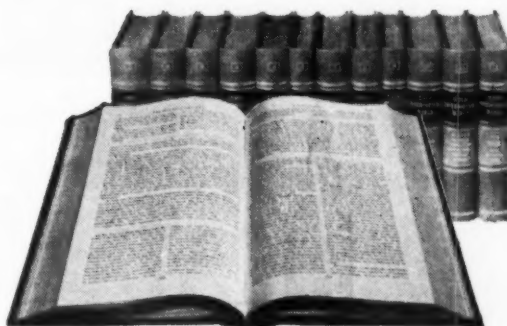
"Whom We Shall Welcome" is the title of the 319-page report of the President's commission on immigration and naturalization, which was directed "to study and evaluate the immigration and naturalization policies of the United States" and to make recommendations "for such legislative, administrative, or other action as in its opinion may be desirable in the interest of the economy, security, and responsibilities of this country." In carrying out this directive the commission held public hearings in key cities throughout the country, at

which any interested person could appear either for or against the Immigration and Nationality Act of 1952 (generally known as the McCarran-Walter Act), the center of the commission's study. Thousands of persons appeared before these hearings, including top representatives of the major religious faiths. The commission begins its conclusions and recommendations by saying: "The immigration and nationality law embodies policies and principles that are unwise and injurious to the nation. It rests

upon an attitude of hostility and distrust against all aliens. It applies discriminations against human beings on account of national origin, race, creed and color. . . . It should be reconsidered and revised from beginning to end." The commission recommends, among other things, that "the national quota system should be abolished" and that "there should be a unified quota system, which would allocate visas without regard to national origin, race, creed, or color." Dr. Donald B. Cloward, of the Council on

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South India Mission Holds Annual Conference

Inspiring devotional services, serious consideration of four important papers, and development of plans for a joint theological seminary

with the Canadian Baptists, were principal points of interest at the recent annual meeting of the South India Mission at Ramapatnam, according to a report from Miss Olive E. Jones. The papers were "Re-thinking Educational Motives," by Dr. Lee M. Howard; "Provision for Retired Workers," by Dr. Maurice Blanchard; "Challenge to Youth for Christ's Service," by Rev. Michael T. Ray; and "Basic Education and Its Implications for Our Mission Schools," by Miss Ruth V.

Thurmond. The conference considered further plans for the development of a joint theological seminary, cooperating with the Canadian Baptists, at Vijayavada (Bezwada), and emphasized the importance of evangelism for the coming year. The conference theme was "The Kingdom of Heaven Is at Hand." Rev. Thorlief Wathne was chairman. Elected chairman for next year was Dr. A. T. Fishman.

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Announcing A New Play

Mrs. Audrey Lightbody, of Wakefield, R. I., is the author of a play, *A Glorious Adventure*, which was presented before the Baptist women of the state at a recent meeting. The play covers the 150 years of the publication of *Missions*, recounting notable events in the life of the denomination and in our national history during that period. A large cast of characters is not required. For a free mimeographed copy, write to Rev. Horace H. Hunt, 152 Madison Avenue, New York 16, N. Y.

Missionary Dividends In the West Indies

Dr. C. Oscar Johnson, of the Third Baptist Church, St. Louis, Mo., recently made a trip to the West Indies. Following are his enthusiastic comments on what our missionaries are doing in those lands: "Dividends! Everybody wants dividends! We hear the cry for investments that pay. Banks and other business houses urge that you invest with them, so that you will receive dividends. That is really the purpose of life—to get dividends. But what kind of dividends? Recently I was in the West Indies, where I saw at firsthand some of the dividends that American Baptists are receiving for their investments in missionary work. There I saw thousands of men, women, and children, all hungry for the gospel, many of them having to overcome great obstacles in the pathway of their commitment to Christ. All this made me very happy that I had invested something in these mission fields. In Cuba, Haiti, and Puerto

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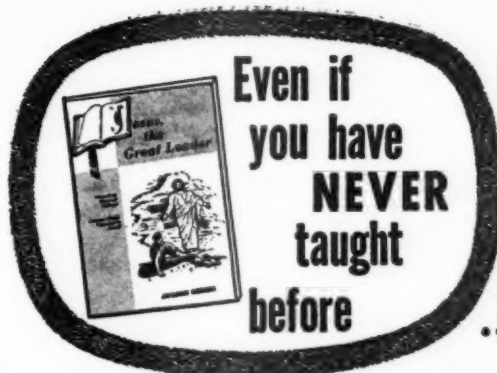
Rico, I saw dividends that are far more valuable than silver or gold. They are dividends in human lives. These are the values that make American Baptists abundantly rich. No one can ever take them from us."

Baptist Institute Has New Home

The Baptist Institute for Christian Workers, located in South Philadelphia for the past sixty years, recently purchased a new home near Bryn Mawr, Pa. The main residence of the twenty-seven-acre estate, one of the finest examples of Georgian architecture in the Philadelphia area, houses the students and a part of the resident staff. Other buildings will be used for staff occupancy and classrooms. The service of dedication for the new home will be held on Sunday afternoon, April 19, at 3:30 o'clock. Dr. Lynn Leavenworth, director of the department of theological education of the Board of Education and Publication will bring the message. Baptist Institute was founded upon the vision and faith of a missionary returned from Burma, Mrs. Ellen Cushing. Dr. Oscar W. Henderson is president.

Knowing Your Eighty-third Congress

The Council on Christian Social Progress suggests the following useful facts for those who would know their Eighty-third Congress. Of the 96 members of the Senate, 48 are Republicans, 47 are Democrats, and 1 is an Independent. Of the 435 members of the House, 221 are Republicans, 211 are Democrats, and 1 is an Independent. There are 249 lawyers. Next come bankers, businessmen, agriculturists, and journalists. Religious affiliations in the Senate are as follows: Methodists, 19; Baptists, 13 (American, 3; Southern, 10); Episcopalians, 12; Presbyterians, 12; Roman Catholics, 9; Congregational-Christians, 7; Lutherans, 5; Protestant (unclassified), 5; Disciples of Christ, 4; Friends, 2; Latter Day Saints, 2; Latter Day Saints Reorganized, 1; Unitarians, 1; Church of Christ Scientist, 1; Jewish Congregation,



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1; no information, 2. Figures on the House of Representatives are not yet complete, but with 331 of the 435 accounted for, the Methodists lead with 74, the Roman Catholics are second with 61, and Baptists are in third place with 44 (American, 11; Southern, 33).

Letters . . .

TO THE EDITOR

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TO THE EDITOR:

Congratulations on your first two issues. I like them very much.

HARRY S. MYERS

Hillsdale, Mich.

TO THE EDITOR:

I have just finished reading the February issue of *MISSIONS*, and must take time out to congratulate you on your production of such an excellent publication. American Baptists have, indeed, a bright future if they continue to feed on this type of spiritual and intellectual diet! I shall pray constantly that you will never retreat from your front-line position.

ROBERT S. SATTERFIELD

Colfax, Wash.

TO THE EDITOR:

I congratulate you and us on your being chosen as editor of *MISSIONS*. . . . I trust your editorials will be a great and much-needed school of missions. The church does not have a mission—it is a mission (John 20: 21).

EARLE V. PIERCE

Minneapolis, Minn.

TO THE EDITOR:

The new *MISSIONS* is excellent in every way. The January issue is the best yet. My heartiest congratulations and every good wish for your continued success!

FRANCIS E. WHITING

Philadelphia, Pa.

TO THE EDITOR:

Will you accept another expression of genuine appreciation for the outstanding service of Dr. Lippard as long-time editor of *MISSIONS*. As one who has read

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The American Baptist Publication Society

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MISSIONS only during the editorship of Dr. Lippard, I have no basis for comparing his service with that of former editors, but when considered alongside other similar religious journals, MISSIONS is unexcelled. The new format represents a welcome change. It lends itself to variety, which is necessary for interest stimulation. The first issue seems to indicate that the magazine will assume an ever enlarging place in the life of American Baptists.

HOMER L. TRICKETT
Reading, Pa.

TO THE EDITOR:

January MISSIONS! What a beautiful and exciting issue!

RALPH WALKER
New York, N. Y.

TO THE EDITOR:

While the new MISSIONS is typographically more beautiful, I sus-

pect that many of your older readers will miss the more compact "cozy" informal appearance of the old MISSIONS. Your imitation of *Newsweek* is simple and coldly

beautiful, but far less appealing than the old covers with their teasing text.

JAMES H. BUSWELL
Kalamazoo, Mich.

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As I See It

By WILLIAM B. LIPPARD

NEVER BEFORE was a Washington administration inducted into office with so much praying as at the Eisenhower inauguration. Included were prayers by a Catholic archbishop, an Episcopal bishop, a Jewish rabbi, a Presbyterian layman,¹ and, at the first cabinet meeting, by a Mormon apostle.² All five prayed for God's blessing and help.

Such recourse to prayer must reassure all Americans to whom religion is of paramount life concern. Nevertheless, it prompts several comments. Did the five pray-ers address their prayers to the same God, or to five different gods? With the single exception of the trinitarian introduction to the Catholic archbishop's prayer, the name of Christ was never mentioned. Was the choice of Catholic, Protestant, Jew, Mormon, prompted by church prestige, ecclesiastical rivalry, political expediency, or by a genuine sense of the need of divine guidance?

Ominous is the fact that not one of the five prayers, except perhaps that of the President himself, would have been satisfactory to all, regardless of the favor of Almighty God. Hierarchical arrogance, ecclesiastical jealousy, sectarian pride—all would have objected to any single selection. Fierce would have been the wrath of the Roman Catholic hierarchy had no Catholic been chosen to offer prayer. Every Jew would have shouted, "Anti-Semi-

tism!" had no rabbi been invited. Every Protestant would have exploded with anger if the Catholic archbishop alone had prayed.

What impression did all this register on the non-praying world when it noted such news-reeled and televised portrayal of American religious disunity and sectarian rivalry? If the numerous faiths in the United States are so divided that one man cannot offer an inauguration prayer in behalf of all, then how can Americans preach convincingly to the rest of the world on the need of global unity and world cooperation?

Every Baptist minister owes gratitude to Congressman Charles A. Eaton, who died recently in Washington, D. C. He was eighty-four years old. For fourteen consecutive terms, twenty-eight years, he had served as Congressman from New Jersey. Last November he declined re-election because of failing health. "He was a great Congressman and a good Baptist," said former President Truman.

Congressman Eaton—or rather Dr. Eaton, for he was a Baptist minister—was an American delegate to the United Nations organization meeting at San Francisco in 1945, where I talked with him regarding the Baptist principle of religious freedom. He pledged his utmost efforts to have this incorporated into the U. N. Charter.

Baptist ministers are indebted to Dr. Eaton for his strong advocacy of adequate salaries for ministers and for proper pension support. During his brilliant pastorate of ten years at New York's Madison Avenue Baptist Church, Dr. Eaton

attended the meeting of the American Baptist Convention at Boston in 1914. In his vigorous, oratorical style he there delivered a memorable address (*MISSIONS*, August, 1914, page 639), in which he excoriated Baptist churches for inadequately supporting their pastors.

Out of the concern of Dr. Eaton, the pioneering efforts of Dr. Henry L. Morehouse, and M. C. Treat's original gift of \$50,000, the Ministers and Missionaries Benefit Board expanded until its total assets now exceed \$40,000,000.

Speaking recently in Rome, Monsignor John O'Grady, of Washington, D. C., is reported to have condemned the McCarran immigration law, which a cowardly Congress passed over former President Truman's courageous veto. "There is grave danger," warned the Catholic prelate, "that many Italians, disillusioned by this immigration legislation, may vote communist in the next Italian election. Communists will likely make full use of the McCarran Act's discrimination against Italians."

Senator McCarran, after whom the law is named, is a devout Roman Catholic, an enthusiastic friend of Dictator Franco of Spain, to whom he wants the United States to furnish abundant aid. The Nevada Senator was surely placed on the defensive after Monsignor O'Grady told his audience in Rome: "The McCarran law seems to belie all the fine things that America stands for."

Many things are being done these days to check the menacing spread of communism, such as legislation, boycotting, loyalty oaths, witch hunting, character assassination, imprisonment, preventive war, and what have you. Some of these measures are wrong, ill conceived, stupid, and likely to produce more communists than the measures used can possibly eliminate. The McCarran law will assuredly keep a few more communists out of the United States, such as seamen on incoming foreign ships desiring temporary shore leave, but it can easily create many more communists and be cited as pro-communist propaganda all over the world.

¹ President Eisenhower himself. He joined the National Presbyterian Church, Washington, D.C., by baptism, on February 1, 1953.

² Secretary of Agriculture E. T. Benson. He is one of the twelve apostles of the Mormon Church, officially known as The Church of Jesus Christ of Latter Day Saints.

April, 1953

EDITORIALS

EASTER comes this year to a world that has lost its way. As it inches along, now forward, now backward, now in circles, in the thick darkness that surrounds it, the world seems to sense that a single step could mean a headlong plunge to swift destruction. Addressing Congress on the state of the nation for his last time, Harry S. Truman declared, with reference to the thermonuclear tests at Eniwetok: "From now on, man moves into a new era of destructive power, capable of creating explosions of a new order of magnitude, dwarfing the mushroom clouds of Hiroshima and Nagasaki." And President Eisenhower, a few days later, said in his Inaugural Address: "We sense with all our faculties that forces of good and evil are massed and armed and opposed as rarely before in history." So it is that Easter comes this year to a world that has lost its way. But from the first century to the twentieth, Easter has repeatedly done just that! The Easter hope itself came straight out of apparent defeat, and death, and utter despair. From the grave came resurrection. Easter, therefore, says to the world that in Christ its darkness may be turned into light; that it may rise from defeat and death and utter despair to newness of life.

Moral Leadership Is America's Role

VIEWED in the light of the Easter hope, these additional words from President Eisenhower's Inaugural have special relevance to the current scene: "This truth must be clear before us: whatever America hopes to bring to pass in the world, must first come to pass in the heart of America." That is another way of saying that we must practice what we preach—and practice before we preach. There is little use talking democracy in India until we make democracy live here at home.

Our racial discriminations must go. We shall have to convince the people of underdeveloped areas that we have no ax to grind when we offer them technical assistance. We shall have to prove, perhaps even to our European allies, that our defense efforts are directed solely toward a just and lasting peace in the world. Truer words never were spoken than these: "Whatever America hopes to bring to pass in the world, must first come to pass in the heart of America." We must first have a moral and spiritual rebirth.

Chinese Communism And Christian Missions

ANYONE who still may be harboring the illusion that Chinese Communists are really agrarian reformers whose methods, though at times high-handed, are nevertheless dedicated to high and holy purposes, should have a long talk with Dr. William E. Braisted, of our South China Mission, who was released recently after two years' detention by the Communist regime. Appearing before a joint session of the managers of our two Foreign Mission Societies, Dr. Braisted spoke with deep feeling and self-evident sincerity of the depths of human misery which he had seen with his own eyes. Church buildings had been confiscated, he said, church leaders had been thrown into jail, and laymen shot. Large congregations had been reduced to small worshiping fellowships—men and women who never knew what moment the hand of authority might be laid upon their shoulders. Yet these Christians, declared Dr. Braisted, had a radiance, a steadiness, a sense of victory and calm, that contrasted sharply with the deterioration of personality that was already beginning to show in the faces of the Communists. As to what the Christian churches ought to do in the face of such circumstances as these, Dr.

Braisted made three suggestions. First: The Christian message is, and must remain: "God was in Christ, reconciling the world unto himself." God is still at work in his world. He is available, trustworthy, adequate. The missionary task must continue to be one of reconciliation. The churches should not only sanction economic assistance to underdeveloped areas, but actually help to place high-principled men in administrative positions. Second: The motive for Christian missions is that being missionary is the normal outflow of a vital experience of the love of God in Christ. Missionary activity has a new sense of urgency today, when a powerful, insatiable evil, Communism, is striving for the complete dominance of every man. Indeed, this evil itself forces the missionary task upon us. Third: The missionary method must be scaled to 100 per cent consecration to the task. Actions, rather than words, are the need of the hour. Christianity is fighting for survival, and the best weapon the Communists have is our indifference. To wait for political stability before pressing toward our missionary objective, is futile. We must be ready to accept calculated risks. We can no longer afford to deal in trifles and trivialities. Our gifts to missions must surpass all previous levels.

President Eisenhower On Civil and Social Rights

WHEN, in his first State of the Union Message, President Eisenhower declared that "our civil and social rights form a central part of the heritage we are striving to defend on all fronts and with all our strength," there was general assurance across the nation that a leader was speaking. "A cardinal ideal in this heritage we cherish," he said, "is the equality of rights of all citizens of every race and color and creed." To make sure everyone understood that he was dead in earnest, and not merely doing a little speech-making, he declared that he proposed to use "whatever authority exists in the office of the President to end segregation in the District of Columbia, including the Federal Government, and any segregation in the armed forces." That should be plain enough—and it is not campaign oratory. It suggests a plan of action that should be welcomed here at home and that

would command a deeper respect for the United States around the globe. This beginning is excellent. All that remains now is actually doing the job. And doing the job, as the Chief Executive pointed out, "is a sacred obligation binding upon every citizen." Declaring that discrimination against minorities, which is not confined to one section of the nation, springs from distrust and fear in the hearts of men, the President added: "This fact makes all the more vital the fighting of these wrongs by each individual, in every station of life, in his every deed." So the task of ending discrimination and segregation is not for the President or even Congress alone to accomplish; it is for every citizen in the common rounds of everyday life. In that same spirit of cooperative concern the injustices and the inequities of current immigration legislation can be removed. Recognizing the existence of these injustices, President Eisenhower called for a review of the legislation now in force and the enactment of a statute that will "at one and the same time guard our legitimate national interests and be faithful to our basic ideas of freedom and fairness to all." Going to still another aspect of his theme, the President spoke of man's social rights—protection against unemployment, old age, illness, and accident. In short, not only within the hearing of a joint session of Congress, but by way of radio and television to the entire nation and around the world, there was evidence that a leader was speaking, and that he was dead in earnest about something that needed desperately to be said. Can it be said that we, the American people, are equally in earnest about these things?

Dr. George Pitt Beers Will Retire, April 30

ROUNDING out eighteen and one-half years as executive secretary of The American Baptist Home Mission Society, Dr. George Pitt Beers will retire on April 30. Thus, officially, will come to a close a ministry among American Baptists that is nothing short of brilliant. Through Dr. Beers' wise statesmanship, his far vision, and his complete commitment to his task, the society's redemptive influence has reached into the far corners of Latin America and of the North American

Continent. In 1927, seven years before his secretaryship began, the society was struggling under a debt of \$282,000. In 1943, largely through his own business acumen, Dr. Beers saw that debt liquidated. Today, the total income available for the work of the society is twice what it was eighteen years ago, as are also the funds available for loans to churches. Two years ago came the administrative unification of the two Home Mission Societies—a plan that had been in Dr. Beers' mind for several years. On and on the list might go, naming the scores of ways in which our home-mission work has been expanded and intensified under the dynamic leadership of this great man. And yet his busy life was constantly a vital, energizing influence in other areas of denominational and interdenominational activity—as director of the Crusade for Christ Through Evangelism, as a member of the committee on evangelism of the Baptist World Alliance, as president of the Home Missions Council of North America (now the division of home missions of the National Council of Churches), and so on. In all the wide areas of the ecumenical movement his considered judgments have been felt.

And now, as he relinquishes the task that has filled his life during the past eighteen and one-half years, his far-seeing eyes are on the future. Like Tennyson's Ulysses, he thinks of seas yet unsailed, of shores yet unexplored, of hopes yet unfulfilled. Like the apostle Paul, who was not content with planting churches in the cities of Asia Minor, but longed to go to Rome, and perhaps after that to Spain, Dr. Beers was deeply concerned about taking the gospel where it had not yet gone. Indeed, like his Master, he was constantly thinking of the "next towns"—towns without churches. His dream for American Baptists, he said a few weeks ago, is that they may undertake a worthy program of church extension, and that they may commit themselves completely to Jesus Christ. Church extension—for at least ten years that objective has been Dr. Beers' food and drink. And if the Denver convention votes to launch a church-extension campaign, it will bring about the fulfillment of a dream of one of its greatest leaders. In what more satisfying fashion could any career come to an end? In what more appropriate manner could American Baptists express their gratitude for work well done?

A Call to Christian Mission

AT ITS biennial meeting in Denver last December, the National Council of the Churches of Christ in the United States of America adopted a formal, 4,000-word letter to the Christian people of America. On two counts this is an important document, perhaps the most important yet to appear in American Protestantism. First, it is important in content—in calling Christians from coast to coast to a mission worthy of their name. Second, it is important because it is the first of its kind in the long history of American Christianity. On both counts the National Council of Churches fulfilled in Denver the high hope and expectation which it had inspired at the time of its organization in Cleveland two years previously. At last American Protestantism was able to speak with a united voice.



The letter had something to say about the National Council of Churches itself: that it

is composed of thirty communions (Protestant and Eastern Orthodox), with a membership of 35,000,000 people; that it is not a church, but a council of churches; that it is not a superchurch and does not aspire to be one; that it does not legislate for its constituent bodies; that it does not claim for its member church bodies superiority over church bodies which, for one reason or another, are not a part of its fellowship; that it does, however, "afford a unique medium whereby churches which differ in many respects from one another can meet together, worship together, think, plan, and act together."

For those who may have had misgivings about the trend of the ecumenical movement in the United States, this statement should be clear enough. Quite definitely, the trend is not in the direction of superchurchism. Member denominations of the National Council of Churches are as autonomous as they were before they became members; on entering into

this larger fellowship they surrendered not a whit of their individual freedom. Baptists still are Baptists, Methodists still are Methodists, Presbyterians still are Presbyterians. The only difference now is that in the National Council of Churches all the member bodies have a "unique medium" through which they can "meet together, worship together, think, plan, and act together" *as Christians*.

On the assumption that the constituent members of the council "are, above all, churches of Christ," the letter declared: "Our supreme task as Christians is to be instruments in God's hands to carry forward his purpose in Christ for mankind." So, the churches have a twofold mission to fulfill: "They must radiate the light of God upon all things human; that is their prophetic mission. They must mediate the love of God to all mankind; that is their redemptive mission."

Concerning the relation of religion to government, the letter emphasized that "the American state, far from being indifferent or hostile to religion, has always recognized the indispensable service which it renders to mankind." But in this country religion and government have been, not "like contiguous squares, but rather like circles which intersect at two points." These points are "the reverent awareness of God" and "the recognition of absolute moral values." Because of this basic, historic concern for religion, we Americans should do all we can to keep our nation from becoming a secular state.

But, important as all this is, the letter warned that "we must never allow our government to be controlled by a particular religious organization." It continued: "That any church should be given preferential status or be granted a unique distinction or receive special privileges in the national life or in international relations, would be a violation of our basic principles and contrary to the best interest of religion and government, and disturbing to the peace of our society." Without saying so directly, this, of course, is a clear reference to the constant hammering of the Roman Catholic hierarchy upon the wall of separation between church and state in the United States, and to the hierarchy's insistence that diplomatic relations shall be estab-

lished between our Government and the Vatican. It is a timely warning that all liberty-loving Americans will do well to take seriously.

Concerning the relation of religion to education, the letter declared: "Our culture is in danger of becoming pagan." Hence "religion must be placed at the heart of higher education." More specifically: "Our church-related colleges must be much more than formally Christian. Some of them we must recapture from an almost complete secularism." At the public-school level, however, where the relation of religion to education presents its most difficult problem, the letter made this significant statement: "We believe in our public school system. It is unfair to say that where religion is not taught in a public school, that school is secular or godless. The moral and cultural atmosphere in a school and the attitude, the viewpoints, and the character of the teachers, can be religious, and exert a religious influence, without religion being necessarily taught as a subject."

This last statement is vitally important. Individual Protestants and groups here and there have been expressing this sentiment for many years, but this is the first time in history that 35,000,000 of them (with apologies to the Orthodox members of the National Council of Churches) have said it together, and to the entire nation. The statement will, of course, be recognized as the exact opposite of the familiar Roman Catholic approach, which is that all education is godless except that of their own parochial schools. It is time that Protestants should speak up, and in Denver they did speak up. Our public schools are vital to our American way of life, to our democratic institutions, to our civil and religious liberties, and they deserve the interest and support of all good Americans.

In the realm of international affairs, the letter said that "it is particularly important that the churches should fulfill their prophetic mission"; and that "as Christians, as citizens, and as churches, we shall make our best contribution to world peace and justice only as we match our effort to combat evils outside our own borders with unwavering commit-

ment to purify our own attitudes and practices."

Referring directly to the military strength which we have built up against possible aggression by the Soviet Union, the letter warned against "complacency or recklessness which might lead to world conflict." It then added: "In the face of the most exasperating opposition we must persist in honest negotiation as the method of settling international disputes; we must reject the theory that a third world war is inevitable."

That is to say, we must not despair of settling by arbitration the issues of the cold war. We must make every effort to negotiate, even with Russia. We must, indeed, reject the theory that a third war is inevitable. And let us as Christians, as citizens, and as churches keep on saying these things until we are heard in the Congress of the United States, in the State Department, in the Pentagon, in the White House, and around the world.

Two sections of the letter dealt with human rights. Expressing deep concern over the violation of human rights in the United States, the letter stated: "No person should suffer any form of disability or discrimination because of race or creed, national origin or social status, but all alike should be free to share to the fullest degree in the common life." Another section called attention to "the restriction of religious liberty in Spain and Colombia and lands under Communist domination" and to "racial discrimination in the United States and South Africa."

Then came this classic passage: "We are uneasy when freedom anywhere is restricted by totalitarian practices, be they political, social, economic, or religious. We believe that true freedom is possible only through the faith whereby Christ sets men free. This is a freedom not only from something, but for something. Men must be free not only to worship, but also to speak and act as responsible human beings in accordance with their conscience."

Under what it termed the "redemptive role" of the churches, the letter said: "It must be the abiding concern of our churches that the gospel be proclaimed to all people. Evangelism, the confrontation of men with

Jesus Christ so that they may accept him as their Savior and follow him as their Lord in the fellowship of the church, is the church's primary task."

What about a church that is indifferent toward this high calling? Let the letter speak for itself, in these unequivocal words: "When a church is no longer mobile, when the pioneer spirit has left it, when missionary vision no longer inspires it, when a challenge to high adventure under God fails to awaken a response in prophetic words and redemptive deeds, that church is dead. . . . For a true church must live a pilgrim life upon the road of God's unfolding purpose, keeping close to the rugged boundaries of his ever-expanding kingdom."

After recalling the part that American churches have had in the missionary enterprise for more than a century, the letter then flung down this ringing challenge: "We have now come to a moment in the history of the church and of the world when it is not enough that the church should have missions; the whole church must itself become missionary." So, wherever there is a church, whether at home or abroad, let that church become missionary where it is; and from that point let its influence spread to the ends of the earth.

Finally, the letter enumerated three conditions which must be met if the redemptive mission of the churches is to be fulfilled. First: "The spiritual life of our churches must be deepened. We must fathom depths of spiritual experience which we have not yet fully explored." Second: "The area of Christian responsibility within our churches must be widened. The laity must be more fully incorporated into the life and work of the church." Third: "Our oneness in Christ as Divine Lord and Savior must increasingly be made manifest. We pray God will further unite us as we are obedient to him."

The letter closed with this paragraph, which charts the true course of interdenominational cooperation: "Christian unity is like Christian peace; both are found and fulfilled only in action upon the road of obedience to Christ. On that road and in that peace let us walk together, and may the grace of our Lord Jesus Christ be with us all."

The Past Challenges the Future

Yesterday's achievements, great though they were, are not sufficient for the new era now opening to American Baptists

By G. PITT BEERS

WHEN one has carried an administrative responsibility for more than eighteen years, it is but natural that in laying down the task he should take a lingering glance at the years that are gone and a long look into the future. The editor of MISSIONS has kindly asked me to put these things on paper.

The period of my service with The American Baptist Home Mission Society has been one of turbulence and of rapid change. In 1934, our country was near the bottom of the depression. The denominational income was steadily declining. The support for home missions from invested funds, as well as from the contributions of the churches, was steadily decreasing. Then came a rising prosperity, which soon passed into this period of uneasy half-peace that we know today.

THEN AND NOW

In 1934, military service was the experience of a few for limited periods far apart. Today, every young man expects military service, and young women, too, have donned uniforms.

Then Britain, still mistress of the seas, was regarded as our defense in international affairs. When America dared to suggest that she, too, was important, she was thought to be doing some adolescent bragging. Today, America has been forced to assume world leadership—a leadership for which, in fact, she has not been too well prepared.

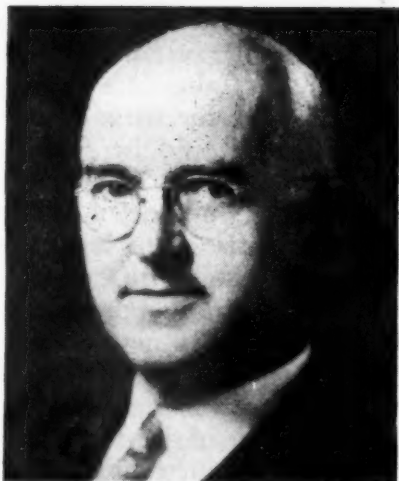
Then it was prophesied that our population would soon level off and remain static. Today, we stand at the end of the decade in which the population of America made the largest increase numerically that it has ever made. It made that gain by natural increase, not by immigration, as in the early years of the century, when people were coming to our shores at the rate of more than a million a year.

The task of home missions is always shaped in part by the times. During these eighteen years I have seen home missions again and again undertake new projects in response to new needs, or needs newly become visible. Activities unknown eighteen years ago include the Juvenile Protection, Winning the Children for Christ, and New Friends for Christ programs; the Rural Church Center at Green Lake; the commission on rural church advance, and the rural-church convocation; state directors of town and country work, servicemen's centers, the home-missions executives' conference, and work with displaced persons. Green Lake had not been heard of.

In addition, many areas of activity have developed new phases. In 1934, we had only one educational center. Now we have seven. The Christian center for the Indians is an adaptation of the Christian center program, which itself was not very old in 1934. Home-visitation evangelism had been inaugurated by Arthur Strickland and Earl Kernahan, but had not been developed to any such methodical effectiveness as it has now achieved. The work with chaplains at that time was negligible. Our place in the National Council of Churches has been a steady development since the day, in 1908, when we shared in organizing the Home Missions Council. Spanish-speaking work was only in its beginning at that time, but today is our most significant foreign-language work. Theological education in Latin America was carried on in only one country. Now it is provided for all six countries.

Three great financial programs—World Relief, the World Emergency Forward Fund, and the World Mission Crusade—have made revolutionary changes in our work.

Now we face a new era. What are its demands on us?



DENOMINATIONAL UNITY

Our basic need today is to develop a sense of denominational unity and loyalty which we do not have and have never had. We have laid great stress on our independence. We have stressed the independence of the individual, the independence of the church, the independence of every organization in the denomination. Today we must face the fact that unless we can discipline our independence with a sense of loyalty to a total denominational program, our independence will wreck our denomination and ruin our great missionary enterprise.

Our history, of course, is against long-range cooperation. We sprang up as separate individual units. We have always had a tendency to splinter. The division caused by the recent denominational controversy is not an event of itself, but simply a continuation of a process that has gone on ever since we first began to gather the churches together for cooperative enterprises.

Nevertheless, we must develop a philosophy of denominational unity and loyalty which, while it gives clear recognition to the rights and responsibilities of the units, sees the necessity of a united denomination and gives it a loyalty second only to our loyalty to God. Until we can develop such a philosophy and make it dominant, the American Baptist Convention can never play the part it ought to play in the religious life of America or in the worldwide service of God.

This call for denominational unity demands a complete unity in home missions. The sev-

eral groups in the Associated Home Mission Agencies have made tremendous advances during the eighteen years, but that is not enough. We must learn to see our home-mission task whole and give it our undivided loyalty. Each unit must see its task as an integral part of that whole and must develop it in the way that will contribute most to that whole. There must be a unity in the spirit of cooperation and of mutual trust.

It is possible that we shall need to form a home-mission organization related to the American Baptist Convention, electing its board of managers at the annual meeting of the convention, and coordinating the work of all of the home-mission agencies. On the other hand, it is possible that this is not the way it will come about. It may come more voluntarily in the spirit of our people. But it must come. It must grow out of a deep individual loyalty to the total enterprise of the American Baptist Convention, to which the work of each individual organization contributes its part.

CHURCH EXTENSION

Our second great need is a program of church extension. Five great movements have taken place in the last few years to produce this need and opportunity. One is the tremendous movement of population that took place during the last decade. The number of people who moved during that decade was greater than the total population of the United States in 1900. They did not move evenly to all parts of the country, but concentrated in certain spots where they were drawn by industrial developments. Thus tremendous new communities grew up and the people are demanding churches to minister to them.

Also, there was a tremendous increase in population. When nineteen million people are added in any country, the churches will be inadequate to care for them and the people will demand new churches to meet the people's need.

The great irrigation projects of the Government produce new communities demanding new churches. In the Columbia River Valley in the state of Washington it is expected that a half-million acres of land brought under irrigation will set up thirteen thousand farms

with two hundred thousand persons living on them—this in a territory that at the beginning was desert and largely uninhabited. From such areas comes the appeal for churches for the people's need.

Then the Government's defense projects demand churches. One of these enormous projects was developed near Savannah, Ga. Another was at Paducah, Ky. Now one has opened in the region of Portsmouth, Ohio, and the responsibility is squarely upon us. The Government has appropriated \$1,200,000,000, expects private capital at least to match this amount, and will probably make further appropriations as time goes on. Sixty-five thousand acres have been bought for the plant, and the people will live outside of that area. Highways with farm houses far apart have become solid streets of buildings. The churches in the area are entirely inadequate to meet any such problem. Again, from such areas the cry comes for churches for the people's need.

And now oil is discovered in North Dakota. Two or three years ago no one thought of North Dakota as a major center for church extension. Today a single company, one of several, has drilled sixty-one wells, and fifty-seven of these are flowing. They have enough land surveyed to keep them drilling for ten years, and will continue surveying while the drilling goes on. All this will produce a totally new development. Again comes the cry of the people demanding churches for the people's need.

DENOMINATIONAL ADVANCE

The demand is for churches for those church people who find themselves without the ministry of the church to which they are accustomed. The demand is for churches to evangelize those people who in the past have paid no attention to the church, but under the stress of new circumstances have a new readiness to listen to its appeal. The demand is for churches for our youth left without any leadership except leadership in crime. The demand is for churches for little children growing up without those normal, stabilizing influences that are found in a permanent home, a permanent community, and adequate schools. The church must bring its ministry to all of these.

Nothing less than a total denominational advance can meet the situation. Certain areas would be able to take care of their own situation alone, but for them to meet their need in this way would be to leave great areas without the gospel. Nothing less will do than a denomination-wide advance. Eight million dollars is little enough with which to meet this need.

If we meet this situation as we should, our denomination will have new support for its program, will have a new influence in American life, will have a new psychology of achievement in place of the defeatism that has caused too many of our divisions. Of course, if we do not meet the situation, it will mean the loss of all of these things and sinking back to become a third-rate denomination in America. But the American Baptist Convention cannot refuse. We must advance!

While we are carrying out this great church-extension program, we must not lose our missionary passion. There is always a danger that we shall build churches and forget the purpose for which the churches are built. This must not be. As we look upon the depressed groups in the great cities, we must not fail to increase our ministry through Christian centers and through churches with a socialized program. In the rural areas needing an effective program we must develop all possible means of service. The needs of the mingled races in our land must be met. Alaska and Latin America must not be forgotten and the demand of the foreign field must never be neglected. We must always remember that we build churches for the sake of carrying out the work for which churches exist.

ERA OF THE LAYMAN

Again, as we look to the future, we must recognize the fact that we are in an age of the layman. Protestantism was a laymen's movement. The Baptist movement was peculiarly so. Our early ministry in this country was largely a lay ministry, not especially trained for the task and frequently not very well trained for anything. It was through the leadership of these lay persons that Baptists made their first great advances and it is through the cooperation of lay persons that Baptists will always carry forward their work.

The time came when we felt the need of a

better-trained ministry and we began to struggle with that problem. We have not yet solved it, but we are gaining. In this process, however, we have almost lost sight of the place of the layman in the life of the church. This is obvious in the tendency of pastors to feel that they can do a job easier than they can enlist and train laymen to do it. It is evident in denominational secretaries who do not realize how effectively lay persons could carry forward a home-mission program, if only they were given a program and were trained for it. It appears when trained directors of missionary enterprises are somewhat skeptical about volunteers. We have gone professional. We must awaken to the possibilities of our laymen.

Enlisting our laymen will have several good results. There will be a tremendous increase in the number of persons to do the work of the kingdom. We shall be, not 5,500 ministers, but a million and a half Christians. A million and a half Christians are a mighty force. We shall also increase the effectiveness of our work. Certain tasks require men and women particularly trained for them, but many tasks can be done much more effectively by the lay person than by the professional. There are tasks of witnessing, of service, of helpfulness, that gather a greatly increased power and effectiveness just because they are done by volunteers.

We are on the threshold of a new age of the layman. The conference at Green Lake for developing lay leadership opened to us a large vision of the possibilities in this field. If we make this vision a reality, it will add tremendously to the effectiveness of our service.

A COMPELLING COMMISSION

Our greatest need is for a deepened sense of the hand of God upon us. It is so easy for Christian workers to slip into the sense of working at a job. Christian work can be done effectively only under a compelling sense of commission from God.

Just as ministers and missionaries are called to their task, so every Christian is called to a task. God has a work for everyone to do. We need this sense of mission, the sense that God has "tapped" every Christian for an undertaking that is God's own choice for him.

We need to make our decisions in the light of God's will and that alone. It is too easy to make decisions in the light of such considerations as would guide the man on the street. The Christian must make his decision basically in the light of the answer to one question: What is the will of God in this situation?

If we are to do an effective work and find deep satisfaction in it, and even in the sacrifices it may demand of us, we must have a deep and abiding sense that we are in the stream of God's eternal purpose. We need to think in larger terms than just the individual things we do and the individual life each lives. We need to recognize God's on-going purpose for his kingdom, that each individual life plays some part in advancing or hindering that cause, and that each enterprise within each life makes its contribution one way or the other. As we see ourselves in the stream of God's eternal purpose, we shall be able to render our best service and find the deepest satisfaction in it.

We frequently talk about the need for revival. I am inclined to think that the revival we need is a revival of this sense of having a commission from God. We need to realize that we are in the stream of God's eternal purpose, that we are not simply being carried along by it, but making a contribution to its progress. It is only as the great body of Christians have a compelling sense of the hand of God upon them that the kingdom will advance as he desires.

It has been for me a great privilege to spend eighteen years in a secretaryship in the American Baptist Convention. The fellowship with executives, pastors, laymen, and laywomen has been a great fellowship. It has been a high privilege to have a part in the work that has been accomplished. As I look upon this privilege, however, I turn an expectant eye to the future, and rejoice with those who will carry the task forward, praying earnestly for God's guidance for them and for the infilling of his power, that the things which too often have gone haltingly and with difficulty may go forward more rapidly, more effectively, and more joyously in the years that lie ahead. A great door is open. Adversaries only accentuate the challenge. May God bless everyone who faces forward in the dawn of a new day.

The Relevance of the Gospel for Europe

The battle in Europe today is one, not of guns and battalions, but of ideas, of faith, of character—a battle for the lives and the loyalties of people

By EDWIN A. BELL

THE THEME of a "barracks ballad" popular during the First World War was: "The old grey mare, she ain't what she used to be." This sentiment has application to Europe in a way that is tragic from the European standpoint and potentially so for the whole world. One finds it almost impossible to conceive the magnitude of the political change that has taken place in Europe since the last war, and its colossal international significance.

All of Europe is deeply involved. Adolf Hitler's boast that what the Germans were doing under his leadership would affect the life of Europe and of the world for a thousand years, is proving true—however much it may have worked out in ways that he did not plan.

REVOLUTIONARY CHANGE

Not only have profound political changes occurred. The sociological, ideological, and theological climates have likewise undergone marked alterations during the past few decades. Space permits only a superficial glance at some of these changes, but it is important to note a few of them in relation to our thought of the role of the church, and of the relation of Christianity in America to the European scene.

Facts of great significance are, of course, the rise of socialism and Marxism and the emergence of the proletariat as a class. The dynamism of this movement does not need amplification in the light of the contemporary situation. The French remind us that the proletarian society is something in itself, with its own standards, and therefore not to be measured by any other standards of culture.

The important fact for our purpose is that from its beginning this movement developed outside of, and in opposition to, the church. The concern of the churches everywhere in

Europe is how to reach the masses of people effectively with the gospel message, and there is a wistful longing for the signs of spiritual revival among the masses—signs which are not yet apparent.

When one turns to the other end of the intellectual and social scale, one notes with uneasiness a creeping cynicism among the so-called "intellectuals." Here, for example, are some of the titles of widely read books: *The Die Is Cast*, *The Doors Are Closed*, *The 25th Hour*. The note sounded in one of the books is that not even another Messiah would suffice to change anything in the world as it is today.

The epitome of this type of philosophy is found in Jean-Paul Sartre, the famous French existentialist. "Carry on. Where to? What is there to hope for? Man must be taught to feel at home in this 'hell of today' where he is compelled to live. There is no tomorrow in store: tomorrow has to be made by man himself."

While this attitude may find more positive expression in some parts of Europe than in others, it may fairly be said to be indicative of the outlook of a large part of the intelligentsia. It underlines the hiatus which exists between the church and the intellectual world, as well as between the church and the proletariat. It emphasizes, too, the fact that the church has allowed itself to become almost exclusively a middle-class institution. Partly for this reason the church is so much the object of the animus of the Communists. For almost the first move of a newly installed Communist regime is the liquidation of the middle class.

Because of the space limitations we shall forego discussion of the theological changes of the past few decades and their bearing on the European situation. Suffice it to say that the truth behind the oft-repeated statements

concerning the inadequacy of liberal Protestant theological concepts for the social and political crisis which made itself felt with the First World War and has continued until now, is quite well known in the theological world. It is in this connection that we see the significance of Karl Barth and the emphasis on biblical theology, eschatology, and so on. For the most part these changes represent forces which have been at work for a long while.

CERTAIN OTHER ELEMENTS

To round out the picture there are certain other elements which should be mentioned.

First: There is the discovery (if, indeed, there ever was any real reason for illusions over Russian behavior) of the extent of Russia's intransigence and of her purpose to employ communism as an instrument of power politics to make Moscow the political and economic capital of the world.

Second: While the fear of the outbreak of another war is significantly less than at the height of the Korean crisis in the winter of 1950-1951, the defense of Western Europe remains the first point in both the foreign and the domestic policy of each of the Western European countries, and affects every area of life in these lands. The economy and fiscal policy of each of the European countries is geared to this program. Young men must give from eighteen months to two years of military service with this in view. Pill boxes and strong points erected by the German army while it occupied Western European cities remain in most cases and are being increased. These are apparent in the heart of many cities. In some areas excavations are being made in the sides of mountains or in the earth to hide essential industries in the event of air attacks, and there is widespread construction of air-raid shelters (with atom and hydrogen bombs in mind).

Responsible leaders in Europe are disturbed by the growing fear, which people on the Continent increasingly express, of the United States. It is not so much a fear of aggression on our part, or even of economic imperialism (though there is some lack of conviction at this point), as the fear that we may be guilty of some irresponsible and precipitate action, growing out of our phobia of Russia and our political immaturity in international affairs,

which would plunge the world into another catastrophe. Leaders in French labor circles, for example, complain about the apathy, skepticism, and bitterness of the masses. The rising cost of living and the growing menace of another war have broken the *élan* of the people, they say.

The European situation has deep significance for the United States. The well-being, the vitality, and the ability of the churches in Europe to face their situation are of vital concern to the churches in America. The churches in America are bound to the churches in Europe—we are bound in the bundle of life together. It is not only our Christian duty and privilege to help to strengthen the work of the churches in Europe, to make it possible for them to minister effectively in this fateful hour of Europe's history, and do what they could not do without our help; it is also to our own interest to do so. For the European churches are on the front line of the battle against materialism, secularism, the dechristianization of life, and the stark paganism that made itself evident in Nazi Germany and is now so much apparent in a cruder and more terrifying form in Eastern European lands. We are by no means immune to the ideas, influences, philosophies, and movements that compose this danger.

BATTLE OF IDEAS AND FAITH

This is the relevance of the Christian message for Europe, and anybody who has anything to say that is worth listening to can have a hearing for the asking. This is a battle, not of guns and battalions, but of ideas, of faith, of character—a battle for the lives and the loyalties of people.

It would be interesting to consider the part the church as a whole is playing in the contemporary scene, but our concern now is primarily with those of our own household of faith—our European Baptist people and their work.

There is an active Baptist Union in each of the Western European countries, including Finland. One can say without exception that these are vigorous, hopeful, forward-looking groups—none of them impressively large numerically, but in most cases exerting an influence out of proportion to their numbers.



Pastor Jean Vala serves effectively as tent evangelist in the coal-mining regions of northern France



Dr. Bell (left) talks with pastors at annual meeting of Belgian Baptists held last summer in Liege



Photographs by Edwin A. Bell

Administration Building of the Baptist theological seminary and folk high school at Tollose, Denmark

There is a keen awareness of the underlying forces which make the situation in Europe what it is, and this can properly be said to dictate the major emphases in the program of the continental Baptist groups.

STRESS ON TENT EVANGELISM

Great stress is laid on evangelism, directed especially toward the masses of people—the common man, the man the Communists are after. An approach used with gratifying success in France, the Scandinavian countries, and Finland is that of tent evangelism. This is a new venture for French Baptists particularly, and they were greatly encouraged by the response to the efforts in the tent in one of the strongly Communist areas of Paris last year. Each evening the tent was filled with interested people who came in from the streets, and the response of those manifesting genuine interest in the Christian way of life has given the French Baptists real enthusiasm for expanded plans for the coming summer.

The same type of work is conducted in gospel tents pitched in the coal-mining regions of northern France. This is a project in which the American Baptist Foreign Mission Society has an active interest, through the purchase of the tent equipment and the provision of funds for printing literature and meeting other expenses. More and more, however, the offerings in the meeting are sufficient to pay expenses.

A program of the same type is in force each year in Scandinavian lands, in part with equipment which we have helped to provide. In some areas new Baptist churches grow out of these tent meetings.

Unique features of evangelistic effort among Norwegian Baptists are the noonday services in large industrial plants—services in which both management and workers take part. The response to these meetings is encouraging.

Fishing is one of the three most important industries in Norway, and thousands of the Norsemen are engaged in it. Norwegian Baptists operate the *Frederick L. Rymker*, a specially designed mission boat, which sails the waters around the islands of northern Norway and out to the open sea, following the fishing fleets and holding evangelistic services in the

fishing villages. There is always a sympathetic and grateful response. In the provision of this equipment also we have had a share.

STRENGTHENING BAPTIST CHURCHES

The strength of our Baptist work in any country is in direct proportion to that of the Baptist churches. So the undergirding of church groups is of paramount importance to the Baptist Unions of Europe.

One is impressed with the fact that many of the Baptist churches in France are located in small places, away from the centers of population. Indeed, many of the principal cities of France have no Baptist work at all—Lille, Le Havre, Cherbourg, Brest, Metz, Marseilles, Toulouse, Bordeaux. French Baptists are moving as rapidly as the availability of leadership affords to launch work in these larger places. Already a promising new work has been developed in Lyon, with a newly erected building, well located with respect to the central part of the city. We have given substantial financial assistance to this project, and are just now negotiating for the purchase of a property in Metz, capital of the Alsace-Lorraine industrial region.

This work has promise of being something quite substantial, both in Metz and in the iron and steel region immediately north of the city, where there are several Baptist groups in the very cosmopolitan population of the area. This is the heart of the French portion of the great industrial basin included in the Schumann Plan. The population is composed of Germans, Poles, Russians, Ukrainians, Rumanians, Italians, and others. Some of these are the beneficiaries of the broadly humane policy of the French Government in giving asylum almost indiscriminately and without limit to political refugees. Others have been brought to France as a part of the labor policy of the Government.

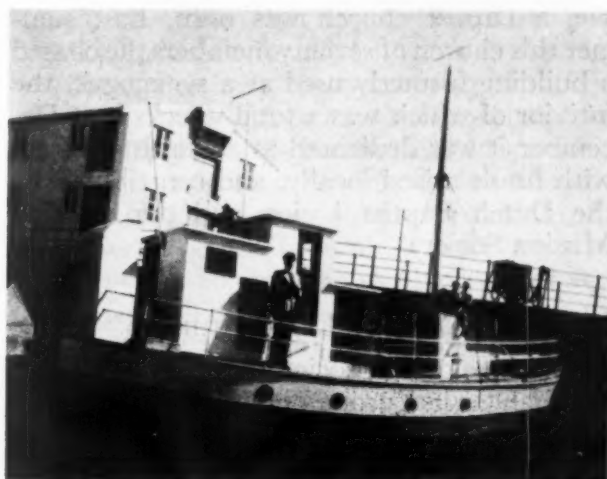
French Baptists wish very fervently to evangelize this area and the cosmopolitan population of the coal-mining regions of northern France. The young pastor in Metz is a Rumanian refugee. His wife is a capable young French woman. Between them they have command of French, English, German, Russian, Rumanian, and Italian languages, and need them all in their work. As a rule, this pastor



Leaders of Baptist theological schools in Scandinavian countries confer with Dr. Bell at Stockholm



Joint session of Finnish- and Swedish-speaking pastors at a recent conference in the city of Vaasa



The "Frederick L. Rymker," mission boat operated by the Baptists of Norway among many fishing villages

conducts five services each Sunday, using his linguistic ability to the full in his task. This is an index of the tremendous missionary opportunity which the area presents.

What is true in France with respect to the location of our Baptist churches, and the missionary opportunity in the industrial region, is true also in Belgium. As soon as housing facilities can be found in Brussels, a new work will be established there by one of the younger pastors in France whose theological training we provided for in England.

Baptists in Holland face new and challenging situations also. The liquidation of the Dutch Colonial Empire in the South Pacific and the severance of official ties with Holland have added greatly to an already overcrowded population in this little European land. The Dutch, having turned to their time-honored strategy of reclaiming land from the sea, are engaged in a gigantic project to drain off a large part of the Zuider Zee for new farm lands. They have also entered upon an intensive program of industrial expansion, which means, of course, larger cities.

One new and very interesting project for Dutch Baptists is in the great cheese center of Alkmaar. For twenty years two Baptist families lived in this city, unaware of each other. Some time following the war they discovered each other through the pages of the little Dutch Baptist paper which from time to time prints name and addresses of isolated Baptist families. Meetings in the homes of these families followed. With an intensive evangelistic spirit and the influx of new people, a Baptist church was born. Last summer this church of seventy members purchased a building formerly used as a synagogue, the interior of which was a total wreck. Last December it was dedicated as a Baptist church, with funds raised locally, and contributed by the Dutch Baptist Union and our Foreign Mission Society.

NEED FOR CAPABLE LEADERSHIP

The ideological, sociological, and theological changes in Europe underline the need for capable pastoral leadership. The group with the most noteworthy achievement in this respect is the Baptist Union of Denmark. From the standpoint of the quality of work, sound-

ness and stability of organization, and influence beyond the area of the group itself, it is fair to say that the Baptists in Denmark stand at the top of the Baptist organizations on the Continent.

Danish Baptists have set scholastic requirements for young men entering their theological school on the same level as for students in the state church theological faculties. Their educational system consists of a folk high school, with the children from most of their families in mind; and an academy and theological school, with provision for giving ministerial students scholarships in gymnasia following completion of the course in the academy. So, requirements for entrance to the Baptist theological school are exactly the same as for entrance to the university theological school. The last link in this system was forged last year with the completion of the new building for the academy, in which our Foreign Mission Society, in keeping with its traditional relationships with Danish Baptists, made an investment of \$10,000.

We are working in a similar way with Baptists in Norway, who are following the Danish pattern in developing their educational system, and have an appropriation of \$50,000 for the school equipment of that country.

Another investment which has given us much satisfaction has been that made in Finland, to help provide a school for the training of young men for the ministry in Finnish-speaking Baptist churches in that land, the first this group has ever had. This institution has already lifted the morale of our Finnish-speaking brethren to a remarkable degree.

In all projects which we assist, our help is supplementary to the resources of the group concerned. Our policy is to help our Baptist brethren in Europe to do their own work—giving assistance where it is needed for worthwhile programs which these Baptist groups could not realize without assistance.

Baptist work on the Continent is vigorous and promising. American Baptist officials who last summer made extensive visits to Baptist installations, said, "We are amazed at the vitality of this work and the high quality of its leadership." Baptists in Europe face the future with confidence born of deep faith in the significance of their mission and in the leadership of the Spirit of God.

The Immortal Hope

Belief in immortality, intuitive and inbred among men everywhere, is for the Christian a positive assurance

By ROBERT JAMES McCracken



THAT THERE is a life beyond death is one of the most universal convictions of the human race. Sociologists report that it is more widespread even than belief in God or in gods. Men have difficulty in reconciling themselves to a theory involving their own ultimate extinction. Their hope of immortality is intuitive and inbred. The intellect, the heart, and the conscience demand it. There is an undiscourageable, inextinguishable assurance in man, rooted in something which he feels is of the very essence of his being, that death cannot be the end.

Thou wilt not leave us in the dust.
Thou madest man, he knows not why.
He thinks he was not made to die.
And Thou hast made him: Thou art just.

That conviction, common to many religions, is at the heart and center of the Christian religion and is sustained and supported there by four beliefs: the first, the imperishableness of love; the second, the nature of man; the third, the character of God; the fourth, the resurrection of Christ. Let us glance at each of them in turn.

First, the imperishableness of love. Love is stronger than death. Time and space are powerless to destroy it. In its nature it is, like God himself, immortal. When Dr. W. R. Matthews, dean of St. Paul's Cathedral in London, broadcast four talks on immortality, he received from interested listeners some 1,900 letters. About them he commented: "If there is any lesson to be learned from the letters I have had, it is that love is the main source of

the desire for life beyond death." The greatest grief of life is the parting of friends, and where a life has been entwined with that of another, the grief beggars description. Love is oneness and cannot endure separation; it refuses to believe that the separation can be permanent.

Robert Browning grounded his faith in immortality on the imperishableness of love. After the death of his wife he wrote, "O thou soul of my soul! I shall clasp thee again. And with God be the rest." If he was mistaken, if we are never to meet again those who have gone from us, if death writes *Finis* over everything, it is indeed the greatest of all evils. It leaves in the heart an aching void that nothing can ever fill. But that is not the Christian conviction. Said William Penn: "They that love beyond the world cannot be separated by it. Death cannot kill what never dies, nor can spirits be divided that love and live in the same Divine Principle."

There you have the persuasion of the first Christians. Do you want to know how they laid hold of the triumphant assurance which has ever since been the inspiration of multitudes? It was because they were certain that they were bound indissolubly to their risen Lord by the bonds of a love that was stronger than death. Their love for him, and even more his love for them—that was the foundation of their hope. So we have the sublime peroration of the eighth chapter of Romans: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . .

Nay, in all these things we are more than conquerors through him that loved us."

Now let us pass to a second consideration. The Christian hope is grounded, not only on the imperishableness of love, but on the nature of man. One of its foundational elements is the value of every individual in the sight of God. Christianity affirms that man is made in the image and likeness of God and that he has in him the breath of divine life. It stresses the incalculable worth of human personality. "What," asks Jesus, "shall it profit a man"—not a rich man, not a wise man, not a good man, but a man—"if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" "There is joy in the presence of the angels of God over one sinner that repenteth." If man has such value it is surely inconceivable that death should be the end of everything for him, that he should be blown out of existence as a candle is blown out, that he should be obliterated and annihilated.

It is not only inconceivable; it is irrational. As one thinker after another has expressed the matter, if there is no other life, then this world is a stupid joke. And whose joke? Readers of Olive Schreiner's *Story of an African Farm*, will recall how Bonaparte came upon Waldo when he was engrossed over a little mechanical device, an affair of wheels and chips of wood, which it had taken the lad nine months to put together, and how after making a show of interest in it, Bonaparte tramped on the machine and crushed it in the sand. Is that how God treats human personality? Will he do what we loathe and despise a Bonaparte for doing? Do you remember how Jesus states the case, "If ye then, being evil, know how to give good gifts unto your children, how much more . . . your Father?" A parent would never consent to the extinction of a child. Is God likely to think of such a thing? We may be sure that he does not. Jesus will not have it so.

And not only because of the intrinsic nature of man, but because of the character of God. Jesus' faith in immortality is an immediate inference from his faith in God as Father. Take what he said to the Sadducees, who did not believe in the resurrection from the dead. God, he told them, is not the God of the dead, but of the living. That is implicit in the fact

that he said to Moses, "I am the God of Abraham and of Isaac and of Jacob." God was the Guardian and Guide of those men. He watched over and protected them all their life long. What for? Was it to see them wither and wilt and die? Could he be content to leave them in the dust? No, says Jesus, nobody who knows what God is can tolerate such a conclusion.

Everything, you see, is grounded on the character of God, on his goodness, his faithfulness, his fatherliness. It would be a denial of God's own nature if his children could be overcome by death. To enter into fellowship with God is to enter into a relationship that death cannot enter. He to whom God had given his friendship is one with him forever. A God who at the last could leave men in the grave would not be the God whom Jesus knew. "Would it not be blasphemy," wrote Wordsworth in his bereavement, "to say we have more of love in our nature than He has? The thought is monstrous; and yet how to get rid of it except upon the supposition of another and a better world, I do not see."

So we come to the foremost ground of the Christian hope—the resurrection of Christ. The first disciples were never unmindful of the factors we have been taking into account—the imperishableness of love, the intrinsic nature of man, the character of God—but the rising again of their Master from the grave was the event that first begot in them a lively hope of resurrection from the dead. He had overcome death; he could not be holden by it; he was living in the power of an endless life; and by his rising again he had abolished death and brought life and immortality to light. Nowhere do we find the arguing from a general resurrection to the resurrection of Jesus; the first disciples see in the resurrection of Jesus the guarantee of their own.

"But now," cries Paul, "is Christ risen from the dead, and become the first fruits of them that slept." Again, "God both raised the Lord and will raise up us through his power." That is the Christian faith. And what a faith it is! Those who have made it their own can lift up heart and voice in the triumphant affirmation of the Te Deum: "Thou art the King of Glory, O Christ. . . . When thou hadst overcome the sharpness of death, Thou didst open the Kingdom of heaven to all believers."

Colored with Christianity

Toyko Woman's Christian College, now thirty-five years old, is "a Christian institution, where Christianity is the principle of edification"

By FLORENCE GORDON

TOKYO WOMAN'S CHRISTIAN COLLEGE aims to impart an education-plus. Founded thirty-five years ago this April, by six Christian groups in the United States and Canada, it has the support of those six groups and an additional foreign-mission board today. The stamp of its Christian origins and purpose remains on the entire life of the college.

Two prominent Baptist laywomen, Mrs. Henry W. Peabody and Mrs. Helen Barrett Montgomery, were influential in getting Tokyo Woman's Christian College off to a good start. They led a movement to raise three million dollars for this and six other struggling Christian colleges for women in the Orient. With the help of the Laura Spelman Rockefeller Memorial Fund, the money was raised, and Tokyo Woman's Christian College was able to erect a chapel, a library-administration building, and needed classrooms on its beautiful twenty-five-acre campus.

As one student worded it, the college is "colored with Christianity." Its constitution states that it is "a Christian institution, where Christianity is the principle of edification." There is a provision that all the nine trustees shall be Christians. Each of the 1,538 students now enrolled is required to take a course in Bible study, for two years if she is in the junior college, for three if she is in the college of arts. These classes are taught by Japanese teachers. In addition, Bible classes in English, after school hours, are given by the American members of the faculty (missionaries loaned by the supporting board). Some 250 girls sign up, voluntarily, for these.

Miss Elizabeth Knabe, loaned to the faculty by the Woman's American Baptist Foreign Mission Society, is among the teachers of these extracurricular Bible classes. She also takes her turn at leading chapel, and has had

charge of the World Day of Prayer service at the college. Miss Knabe says of her Bible class of sophomores: "Several of them are outstanding Christians, some are just beginning to understand the meaning of Christianity, and many are truly eager in seeking the way."

Every girl who enrolls at Tokyo Woman's Christian College knows that the college accentuates the word "Christian" in its name. If she had any doubt, it would be resolved on her first day there. There is a welcoming ceremony, at the outset of an orientation week, at which President Takeshi Saito addresses not only the new students but also their parents. Last April, for example, the new college year began with 310 new girls in the four-year course, 220 in the two-year junior college, and forty transfers from other institutions. All assembled in the chapel, students in the front, their relatives in the back. After an organ prelude and a devotional service, President Saito gave a clear statement of the Christian foundations of the college, and told its history and aims. It seeks, he said, to give each student a Christian education and Christian ideals. Then the names of all the new girls were read, and each rose in her place. One student, acting for them all, stepped forward and signed a register, stating that they all understood the purpose of the college, and meant to support its aims and ideals. With impressive seriousness, all bowed their assent.

It is only after such an introduction to the spiritual side of the college that the girls and their kin are escorted around the campus, and shown its physical, educational, and social facilities.

There is a very active Y.W.C.A. at the college. The English Club, with many activities, has a Bible class of its own. A faculty committee gives careful attention to the evangelistic program, seeking effective ways of reach-



Foreign faculty of Tokyo Woman's Christian College. Elizabeth Knabe (front, center) is American Baptist



In addition to her many other duties at the college, Miss Elizabeth Knabe teaches this fine Bible class



At the heart of campus life at Tokyo Woman's Christian College is this beautiful and inspiring chapel

ing the new students, and the large proportion of students who live off-campus because the dormitories will accommodate only three hundred. In a Sunday school on the campus, dormitory girls pass on what they themselves have been learning to the children of the neighborhood. The students are encouraged to attend the church of their own choice. There are a number near by, including a Baptist church.

A great deal is made of Christmas. Freshmen and sophomores devote two weeks of study each year to the Christmas story. Plays and pageants send home to them the meaning of the season. As a result, most of the accessions to the church come at this time of year.

The academic standard is high. There is always great pressure for admission, and, as only about one-fourth as many as pass the entrance examinations can be accepted, those who do make the grade are of high caliber. Since oftentimes promising girls, daughters of poorly paid clergy, teachers, and professional men, would be debarred from coming because of meager funds, some of the money received yearly from World Day of Prayer offerings in the United States is devoted to scholarship aid.

The four-year liberal arts college has departments in Japanese language and literature; English language and literature (especially great demand); the physical sciences; and philosophy. Girls may acquire the necessary credits for teachers' certificates while studying at the college, without taking special examinations. The junior college offers work in English, Japanese, mathematics, and physical education. Many of its graduates go on to the senior college. There is also a good health program. The students are proud of a new track field, which has been approved by the Federation of Japanese Athletic Associations. The Japanese Government sent the head of the physical education department to the United States to observe similar work here.

The staff consists of fifty-one full-time and fifty-six part-time Japanese teachers, and seven full-time missionary teachers from the United States and Canada. Individual attention in the large student body is made possible by dividing the girls into counseling groups of twenty-five to thirty girls each, with a member of the faculty assigned to each.

The high quality of the work done at the college shows in the achievements of the alumnae, who now number almost four thousand. They are leaders in social service, in education, and in the professions. There are graduates in the Diet, in the Y.W.C.A., and in the ministry. Eighty are journalists, whose writings help to mold public opinion. As wives of prominent men, hosts of graduates have set up Christian homes which are a bulwark to the nation.

In these days of revolutionary change in the social and economic position of women in Japan, trained leaders like these are particularly needed. They have seen practical demonstrations of Christianity.

Always there are some graduates doing postgraduate work in Europe and in North America. There is one in Toronto at this time, taking her Ph.D. in psychology. Ten graduates won Japanese Government scholarships for advanced study in the United States.

Graduates give good account of themselves also in international conferences. Miss Teruko Komyo, who studied at Teachers College, Columbia University, and is now dean at her Alma Mater, proved to be a valuable leader at the recent conference of the World's Y.W.C.A.'s in Lebanon. Another graduate was the only woman in Japan chosen to represent that country at a student conference in Hawaii.

There is an alumna now at Biblical Seminary in New York, who traces her first interest in Christianity to the day in the Second World War when she sat in the college chapel during an air raid. When the alarm sounded, she expected to see wild, hysterical panic. It had always been so, wherever she had been before. But here there was no panic whatever; the leader of the chapel service said, "Let us pray." She decided then that Christians had a poise and a peace that she, too, wanted in her life. This young woman expects to return to the college as a Bible teacher.

Above the entrance to the library are carved in Latin the words of the college motto: *WHATSOEVER THINGS ARE TRUE*. Even when the buildings all were camouflaged with tar, to hide them from enemy planes, those words stood out, a constant reminder that the college is a Christian institution, rooted and grounded in Christ, who is the Way, the Truth, and the Life.



Intensive work seems to be the order of the day for this senior, who is majoring in Japanese literature



Taking it not so easy in front of library building. Girl at left is now a student in Oxford University

Resurrection Hope and the Middle East

As Easter comes once again, man's inhumanity to man reveals the continuing need of humankind for regeneration and reconciliation

By HILLYER H. STRATON

FEW AMERICANS who have not been to the Middle East have the faintest comprehension of the tension in that area. The recent coup in Egypt, with the abdication of King Farouk, and the subsequent dictatorship of Maj. Gen. Mohammed Naguib, is just another indication that the situation is highly explosive. Nationalism is only one phase of the problem. When you couple this with the conviction that former friends, such as the United States, and international organizations such as the United Nations, that ought to stand for fairness and justice for all, are actually showing partiality to one side, the problem is definitely enhanced.

ARAB WORLD IN FERMENT

Last summer I had the privilege of traveling around the entire Mediterranean Basin. There I found that the whole Arab world is in ferment. Iran and Egypt have made the headlines, but the situation is no less tense in Syria. In the idyllic setting of the Palestine Museum garden, looking out to the Hebrew University on Mount Scopus, a handsome and highly intelligent Arab guard said to me: "Unless we get justice soon, we are going to take things in our own hands and finish it our own way." Judging by the effectiveness with which recent wars have solved things, he was certainly naive in thinking that this would be the solution, but that is the way he was thinking, nevertheless.

Christian and Moslem Arabs are equally bitter. If they have ever before been separated in their thoughts, the intensity of their mutual suffering has welded them in a fast bond of bitter hatred toward the Jews. The Israelis won the Jewish-Arab war of 1948. In the course of the conflict 750,000 Arabs—half the population of Palestine—were driven out of

their homes and have lived precariously in tents ever since. The fact that Jews were treated in this fashion in Europe is no excuse for such a fate being handed out to people who have lived in Palestine for thirteen hundred years. I talked with scores of foreigners who were living, working, or just traveling in those parts, and there was not one who did not join in the feeling that a monumental injustice had been wrought.

REIGN OF TERROR

Stories of atrocities are rampant. The massacre by Jewish irregulars of the whole village of Der Yassin, a little over a mile west of the new city of Jerusalem, where two hundred and fifty Arab men, women, and children were killed indiscriminately, cannot be explained by saying that it was the work of a gang, like the Capone mob. During the conflict the Zionist radio used this incident as a terrorist medium, constantly broadcasting to Arab villages, "You had better get out. Remember Der Yassin."

Atrocities were likewise perpetrated by the Arabs—war itself is a major atrocity. I talked with Zvi Gershoni, a Jewish ambulance driver who was the only one to escape an ambush of wounded on their way to the Hadassah hospital. It should be pointed out that there is not one Jew left in Arab Palestine, but that 175,000 Arabs are living in Israel. They have all civil rights, even though they are in a minority status.

Not until you see the wretchedness of the Arab refugee camps can you begin to appreciate the curse of the situation and the awfulness of dispossession. It only compounds the tragedy to remember that this is the way the Jews were treated by Hitler. The agony they experienced should have taught them compas-



Middle East, and is rivaled only by the Pontifical Mission, will have clothed 750,000 refugees. Its policy is to give relief without regard to race or creed.

This Christlike strategy has won for the Lutherans the respect and the trust of the whole population, Moslem and Christian alike. No wonder they can say in their report, "A spirit of friendship and trust has been established between the Federation and Islam which is almost unprecedented in history." Here is mission work worth a thousand sermons. We can rejoice that it is matched by American Baptists, who have done a phenomenal relief work wherever there has been similar need. Not the least of the blessings of such a ministry is that the clothing distributed by the Lutherans is given by Christians of all denominations. Here is ecumenicity at the grass roots. The question is not asked, "Are these Baptist clothes or Methodist clothes or Lutheran clothes? Everyone who receives a garment knows that they are clothes from *concerned Christians*."

Another part of the answer is for the United Nations and for individual countries to hold fast against political *fait accompli* of the Zionists, such as their recent efforts to move their capital from Tel Aviv to new Jerusalem. The first light on the horizon for the Arabs has been the refusal of the United States, Great Britain, and France to move their embassies, thereby giving tacit recognition to the Zionist attempt to make the new city of Jerusalem their national capital in defiance of the United Nations.

NEED FOR RESTITUTION

Still another part of the solution, and one that the best leaders in Judaism ought to make every effort to bring to pass, is that restitution must be made to the Arabs who have lost their property without recompense or due process of law. Nearly every Arab leader to whom I talked indicated that this would go a long way toward healing the breach.

Where is the money to come from? The most obvious source is from payments to the Jews by the Bonn Government in partial restitution for what the Jews lost in Germany. It will take millions, yes. What is the city of Jaffa or Lydia worth? Consecrated and generous Jews who have poured out their wealth for

sion. God help all of us, it is another indication of the fundamental sin in all of our hearts, which is the main cause of the evil that we do one to another.

My heart wrung no less for these unfortunates than for their counterparts in Hitler's Germany. As the United States and the world recognized a responsibility for the Jew in his travail, so ought we to recognize our responsibility to the Arab in a like tragedy. I do not like to see anybody pushed around, whether he is a Jew, a Christian, or a Moslem. A light on the horizon is that some of the best Jewish thought of Israel and America is beginning to be concerned that adequate restitution be made to the refugees. Both Israeli and Americans beginning now to acknowledge that the Jews have sinned, are saying that they must be true to the heritage of their noblest prophets, such as Nathan, Amos, Hosea, and Jeremiah, who did not hesitate to cry out against wickedness wherever they found it. It is a part of the glory of this tradition that when the shoe fit either the individual or the nation, the ancient Jews often acknowledged their sin, cried out unto God for forgiveness, and made restitution.

IMPORTANCE OF RELIEF WORK

What is the immediate solution? The answer is probably seen at its best in the work of the Lutheran World Federation in Jerusalem. The relief work the Lutherans are doing is amazing. No less is the wisdom they are showing in administration. By the end of this year the Lutheran World Federation, which is the largest voluntary relief organization in the

the relief of their brethren will rise to the challenge of honest payment when the Jewish leaders in Israel put it on that basis. Jews through the centuries have had a tremendous reputation for generosity and for paying their own way. When there is added to the payment the conviction that the will of God is being done, spiritual history will be made again.

It was in Jerusalem some six hundred years before Christ that Jeremiah had faith enough to buy, and pay full price for, the field of Hanameel, when Jerusalem was besieged and the land was in the hands of the enemy. How much more should adequate recompense be before "Jehovah who loveth righteousness" be made when the fields are in the hands of Jews who did not labor for them!

High statesmanship of the Zionists would be the holding out of the hand of fellowship after restitution to the Arabs. The Arabs desperately need the technical know-how and the Western scientific and mechanical experience which in many cases are going to waste in Israel. On the other hand, the Israelis no less desperately need the food, the farming experience, the raw materials, and the willingness to work hard and long in most unfavorable circumstances that belong to the Arabs. If only a spirit of mutual cooperation were inaugurated, capital would be attracted to this land famous the world over for its historic sites. The labor and skill of both the Jew and the Arab could literally make this country blossom as the rose.

A FEDERATED STATE

After reading and thinking much about the problem for the past several months, it seems to me that the ultimate solution is a federated state for Palestine in which Jews and Arabs will work together in mutual good will. At first thought this may seem unrealistic, but if adequate restitution is made to the dispossessed Arabs, if some are allowed to return to their homes and others are resettled, by a United Nations commission, on farms and in communities of their own choosing, much of the bitterness of the "time of trouble" will be forgotten.

The whole of Palestine is a tiny land no larger than Vermont. Partition between Jew and Arab and the internationalization of Jeru-

salem can never finally solve the problem. The country ought to be a unit; anything less is a mockery that will constantly breed difficulty. A federated state in which Jews and Arabs have equal status, and in which through the years they will learn to live, vote, and work together in harmony, could do wonders.

TRIUMPHANT OVER SUFFERING

Both people have known great suffering. Easter and the resurrection teach us that out of the crucible of suffering God finally triumphs over the worst wickedness that men do to one another. The ultimate solution is the Christian solution. We have the command of our Lord himself to teach that solution to all men, including the Moslems.

This realization was never more vividly brought home to me than in my visit last summer with Rev. and Mrs. Dwight Baker, Southern Baptist missionaries at Nazareth. In discussing missionary work at the breakfast table in the town where Jesus grew up, Dwight said that the trouble with Islam was that it had no vicarious suffering at its heart. Our Lord Jesus was too good to have suffered, declare the Modhammedans.

Now, both Judaism and Christianity have suffering at their very center. In Isaiah 53, the national suffering becomes personalized in Jesus of Nazareth.

Of their own will, Dwight Baker and his lovely wife would never have picked Nazareth for their home. Nor would you. Their little baby girl's legs are twisted with polio. Do you think they would rather be there, or have the type of medical treatment they could have here in the States?

There was no connection, I am sure, with Dwight's observation that Islam has no suffering, but as I was packing I heard him whistling in the next room. He was just whistling gospel hymns, but one of them struck me with such force that tears came to my eyes:

Must Jesus bear the cross alone
And all the world go free?
No; there's a cross for everyone,
And there's a cross for me.

And there you have the solution for the problems in the land of our Lord, and the problems in all lands. The solution will come only as we learn to share with others, and to suffer for others if need be.

Missions from My Pulpit

No. 4 in a Series

Nothing is so vitally important as the constant exposure of a congregation to the missionary message

By EDWIN T. DAHLBERG



WHATEVER missionary interest I have had through the years is traceable to the man who led me into the ministry—Dr. Rutledge Thornton Wiltbank, pastor of the old Olivet Baptist Church, Minneapolis, better known now as the University Baptist Church. He never had large congregations, but he had a great world vision.

Dr. Wiltbank made a point of inviting missionaries into his pulpit as guest preachers. Among these was Joseph Clark, veteran missionary to the Belgian Congo. Though I was but a boy at the time, I still remember his vivid story of a meeting with an African chieftain. After they had traced their ancestry back to God, their Father in heaven, they arrived at the reasonable conclusion that they were brothers, in spite of the fact that one was white and the other black!

MISSIONARY SPEAKERS

The procession of pioneer missionary speakers that marched through our church by way of Dr. Wiltbank's pulpit—Moon of Africa, Cressy of China, Peterson of the Swedish Conference, and Uncle Boston of Sunday school renown—is a reminder to me still that there is nothing so important for me, in my own pulpit, as the constant exposure of my congregation to the missionary message. Who today can hear men and women like Axling, Kagawa, Braisted, Emma Brodbeck, and Catharine Mabie, without being inspired as some of us were by their predecessors a generation ago?

To be sure, there will always be those mistaken people who stay away from church on

the morning the missionary speaker comes. They will tell the pastor afterwards, in what they think is a subtle kind of flattery, "I played hookey last Sunday, because I knew I wasn't going to have a chance to hear my own pastor." But the people who are there, and who actually hear the ambassador from afar, will go away saying, "I wouldn't have missed this for anything."

The pastor himself must be a missionary preacher, constantly using missionary illustrations, and bringing the worldwide enterprise of the church home to his people. The laity of the church should encourage the minister in such a course.

When I was pastor of the First Baptist Church, St. Paul, we had a wonderful chairman of the missionary committee. Her name was Mrs. Charlie Bronson. She suffered from many physical infirmities and limitations of age, but I have never known a more inspiring and missionary-minded woman. Every two or three weeks she would come into my study with a bit of missionary information, and at the annual meeting of the church she invariably reported how many missionary sermons the pastor had preached during the year. One missionary-minded member like that, who prompts the preacher rather than waiting to be prompted, can make a whole church dynamic with missionary zeal.

CONFERENCES AND CONVENTIONS

I am indebted to my boyhood church in Minneapolis also for my first contact with great missionary conferences and conventions. Particularly do I remember the encourage-

ment the church gave me to attend the International Student Volunteer Convention in Kansas City during the Christmas holidays of 1913-1914, when I was a senior at the University of Minnesota. A Pullman car load of Minnesota students went to this missionary convocation. There we heard the missionary giants of those days—Dr. John R. Mott, Dr. Robert E. Speer, Dr. Samuel M. Zwemer. As we sang, "O Zion, Haste," and saw before us every morning the mighty slogan, "The Evangelization of the World in This Generation," it was a veritable Pentecost for the five thousand international youth present.

The missionary pastor will see to it that the young people of his church have every possible opportunity to attend such conferences and training centers, whether at Green Lake or at a state or associational rally.

DRAMA AND PAGEANTRY

Nor should the pulpit forget the reinforcements available in drama and pageantry.

A missionary drama in which the church of my youth participated was the centennial program that was put on all over the Northern Baptist Convention in the spring of 1914, celebrating the beginnings of Adoniram Judson's work in Burma.

Tryouts were held weeks ahead of time for a big production, under professional direction, in the then new auditorium of West High School, Minneapolis. A senior at the time in the University of Minnesota, I was the fortunate one to be chosen for the role of Judson. For weeks I read every biography of Judson that I could lay hold of, and saturated myself in the story of his life. George Walker, a young man from the Olivet church, who had had some actual stage experience, played the part of the Spotted Jailer. As he tortured me in my rags and prison pallor, he made it so real that one of my little nephews up in the balcony broke into tears.

When the play was over, and Adoniram Judson had died for the last time, I felt as though I had actually been present at his death. I remember walking along the Mississippi River bank the next day with such a sense of sadness in my heart that it seemed as though an actual friend had gone.

Can there not be similar inspiration for our young people today, in the dramatizing of

the spectacular story of Bob and Dorothy Vick, those dear young missionaries who met their death on the way to China in the winter of 1947? Can we not make come alive the story of the Hopevale martyrs in the Philippines, of Selma Maxville in Burma, and of Gordon Seagrave of Burma Surgeon fame, so that our high-school and college students will live those days again?

BOOKS AND PERIODICALS

Nor should we forget the use of books and periodicals. One of the things for which I am profoundly thankful is that my father and mother had in our home during our childhood days, first, the Swedish *Vecko-Posten*, and later, *MISSIONS* magazine. These religious journals were on the family table from our earliest years. During the Second World War, it sometimes amused me to hear experienced radio commentators stumble over names in Burma and Assam that we had heard about as far back as forty years ago. The church had been out in those lands long before the rest of the world got there.

Sunday school teachers and church librarians have a rich opportunity at this point. Let us throw out the old dog-eared, paper-backed missionary textbooks that have been cluttering up our church library shelves for the last five decades, and get some new, attractive, up-to-date material, as well classified and appealing to the eye as the books in our best book stores. And in our homes, let us make it a point to have our denominational papers on the living room table.

Never do I attend the meetings of the Baptist World Alliance or the World Council of Churches without thanking God for the missionaries of the cross. Their work is the very life of the churches, and the hope of the world. As delegates from all lands come to these meetings, it is a vindication of the Master's command to preach the gospel to all nations. There is no peace movement that is so practical and promising as this. Well did the president of one of our Chinese Methodist colleges say some years ago, "Until we find a better way, support the missionary work of the Christian church." And I mean *support* it—with our money, with our prayers, with our lives, and with the lives of our sons and daughters.

Among the Current Books

THE SCRIPTURES OF MANKIND. By Charles S. Braden. The Macmillan Co. \$6.50.

HERE is a well-written, readable introduction to the sacred literature of the world by a distinguished missionary, preacher, and teacher. It is written, not for the technical scholar, but for the college student and the thoughtful general reader. After chapters on the scriptures of the Egyptians, the Babylonians, the Chinese, the Japanese, and other people, there is an excellent chapter on the Bible. To see the Bible against the backdrop of the sacred literature of peoples outside the Judeo-Christian tradition, as the author presents it, is a richly rewarding experience. Dr. Braden is professor of the history and literature of religions at Northwestern University.

CHRISTIAN JOURNALISM FOR TODAY. Compiled and edited by Benjamin P. Browne. The Judson Press. \$3.50.

WHETHER writers are born or made may be open to argument. Not open to argument is the fact that every aspiring writer can profit by the experience and the methods of successful writers. This book is a useful manual especially for writers whose literary efforts are in the field of religious writing, whether short stories, novels, articles, or books. The subtitle, "Resource Book for Writers and Editors," is fully justified. The compiler has assembled forty-one significant talks at two conferences for Christian writers and editors, held respectively in Philadelphia in 1948 and at Green Lake in 1950, delivered by authors, editors, and publishers who hold influential positions in the field of journalism. The material thus compiled is presented under six headings: "What It Is All About," "What You Have to Say," "For Whom to Write," "How to Write," "Behind the Editor's Desk," "Where to Sell It." It is emphasized that "religion

remains the most exciting subject in the world." Nevertheless there is a dearth of writers and editors who write with a moral and Christian purpose. So this book is designed to help train such writers and to offer suggestions and advice from writers who have been successful in this field. Included in the book is a list of denominational and interdenominational publishing houses, as well as periodicals, where manuscripts may be submitted for publication.

A HARMONY OF THE GOSPEL. By Frank J. Goodwin. Baker Book House. \$2.50.

PRESENTED here is a continuous account of the life of the apostle as recorded in the Acts of the Apostles, supplemented by the Epistles. The commentary is explanatory rather than expository. Quotations from standard writings on Paul and his teachings are used freely and wisely. More helpful than the commentary is the comprehensive harmony and seventeen appendices on Paul's activities and writings. An index lists scripture references used, the places Paul visited, and names of persons connected with the apostle's activities. The book offers, in a moment, invaluable information that it must have taken months to discover.

CITIZENS OF THE WORLD. By Stringfellow Barr. Preface by Justice William O. Douglas. Doubleday & Co., Inc. \$3.00.

READERS of Stringfellow Barr's *Let's Join the Human Race* will know what to expect of this volume—a forthright, two-fisted treatment of a vital subject. And they will not be disappointed. Diagnosing our present world disorder, Mr. Barr is at his plain-spoken best. Hunger, poverty, disease, exploitation, and attendant evils, he declares, are at the bottom of the world's distress. Revolution, rather than communism, is the world's basic problem. The way

to stop communism is to go to its sources, eliminate its causes, do something about the glaring inequalities of life on which it fattens. Up to this point the author is a wise and prudent diagnostician. But when it comes to a remedy, to writing a prescription for the world's malady, there is another story to tell. America's foreign policy is not so bad as Mr. Barr pictures it; he goes entirely too far in saying that it is "purely negative." An International Development Authority would be a good thing, of course, but even it would not operate in a vacuum. And world government, Mr. Barr's specialty as president of the Foundation for World Government, doubtless would not be more morally or idealistically inclined than the separate national governments which we now have. So it is that Mr. Barr, the man of vision in the first part of the book, becomes Mr. Barr, the visionary, in the second part. But how stimulating and eye-opening his writing is!

THE RETURN TO MORALITY. By Charles W. Tobey. Doubleday & Co., Inc. \$2.00.

FOR a startling account of crime and corruption in American life, with dishonest practices in city and government positions, read this book. The author a United States senator, discusses at length the O'Dwyer, Costello, Samish, and Clancey cases. He sees the criminal attempting to control the schools and colleges, and through them public opinion. In a careful diagnosis of the causes for the appalling low moral state of the nation, he charges the churches with having been "more interested in the study of theologies than in teaching the the basic lessons of morality." Moral degeneracy, the senator contends, can be stopped only by a revival of spiritual values—"a revival of the application of the life and teachings of the Master of Men." Individuals are called upon

to accept their inescapable responsibility of making their own lives righteous, before there can be a nation whose God is the Lord. To this end the book closes with practical suggestions for practicing the presence of God.

ANSWERING GOD'S CALL. By Frank M. Kepner. The Judson Press. \$2.00.

THIS VOLUME of sermons, subtitled "Informal Sermons dealing with Life's Eternal Verities," comes to grips with some of the pressing religious issues of our day. What is God's call, and how it is to be answered? What does God expect of us, both as individuals and as churches? Do we actually live the faith which we profess? These questions suggest the depth and the breadth of this volume and its timeless Christian messages. The author, formerly pastor of the First Baptist Church, Pomona, Calif., is executive secretary of the Southern California Baptist Convention.

HOW TO HELP AN ALCOHOLIC. By Clifford J. Earle. Westminster Press. \$1.50.

MINISTERS who have to deal with alcoholics will find real help in this book. People who drink fall into several classes, and no one treatment will do for all. But above all, Mr. Earle urges that it be remembered that the pure alcoholic is a sick man and should be treated as such. It can only cause harm to remonstrate with him on a moral plane, as though he can decide whether to drink or not, when he has no power to quit even if he wants to. He warns that, while religion is a powerful factor in curing alcoholism, it may be abused to worsen the condition. In general, the author is quite hopeful that the problem can be solved.

BIBLE COMMENTARY. By James C. Gray and George M. Adams. Zondervan Publishing House. \$4.95.

THIS is a new edition of a popular Christian classic which was first published as the *Biblical Encyclopedia and Biblical Museum*. This valuable work is to be re-

printed in five volumes, covering the entire Bible. The present book, Vol. IV includes the four Gospels and Acts. It is a treasure of homiletical material as well as a verse-by-verse commentary, containing illustrations, explanatory comments, anecdotes, sermon outlines, etc., from the pen of renowned Bible expositors and teachers, including Augustine, Baxter, Calvin, Edersheim, Luther, Henry, Moody, Talmage, and Wesley. In brief, the volume is a mine of biblical and sermon material.

MAN—LIVING SOUL. By R. Dean Goodwin. The Judson Press. Paper, 75 cents.

FOR a sympathetic, warm-hearted, down-to-earth discussion of Baptist missions and human rights in America, this is the book that you should have. Through wide experience both as a pastor and as secretary of public relations of the American Baptist Home Mission Society, Mr. Goodwin, who is now secretary of literature and press relations for the Council on Missionary Co-operation, is fully qualified to write on this vital theme. Among the chapter headings are "The Right to Be a Person," "The Right to Work Without Handicap" and "The Right to Practice Religion." "The purpose of this book," writes Mr. Goodwin in the Foreword, "is to look frankly at our America to see what rights are being denied, to discover what our churches, through home missions, are doing to restore these rights and to see what more needs to be done."

WORLD MISSIONS. By Martha Moennich. Zondervan Publishing House. \$2.00.

THIS BOOK is by an internationally known missionary who has worked in more than sixty countries and fifty-three missionary organizations. The book presents a concise inside view of the religious, racial, domestic, moral, cultural, and political conditions of the countries of the world. A graphic picture of the sacrificial and persistent labors of missionaries together with the reception their messages and services receive, is spiritually enlightening. In spite

of obstacles these servants of God press on toward the goal for converts for Christ. This is a mission study that you will not lay aside until you have read every page in it.

THE FAMILY SCRAP BOOK. By Ernest G. Osborne. Association Press. \$3.95.

HERE is a collection of 446 short, lively, well-written, and illustrated talks, one to a page, on how to bring up children, and how to give and receive the most love and fun in family relationships and in the art of living together as a family. The thirteen chapter headings are indicative of their contents: "Family Beginnings," "When Children Are Very Young," "The Lively Period," "Boys and Girls Together," "Children Grow Older," "Dads Are Necessary," "The Business of Discipline," "Helping Children Grow Up," "Parents and Children," "Family-Centered Activities," "Living and Working Together," "Handy Home Crafts," "Fixing the House into a Home." This is an excellent book to give to young people about to be married and those already married. It is filled with wholesome advice and an immense array of practical suggestions on the building of a happy home.

Books Received

PRAYER TIME. Daily devotions for families. By Edward D. Staple. The Upper Room. 35 cents.

WHO SPEAKS FOR MAN. By Norman Cousins. The Macmillan Company. \$3.50.

CONCISE BIBLE COMMENTARY. By W. K. Lowther Clarke. The Macmillan Company. \$7.00.

A REPORTER IN SEARCH OF GOD. By Howard Whitman. Doubleday & Company, Inc. \$3.50.

JOHN R. MOTT, ARCHITECT OF CO-OPERATION AND UNITY. By Galen M. Fisher. Association Press. \$3.50.

SUCCESSFUL CHRISTIAN LIVING. A new reprint. By Harry Emerson Fosdick. Garden City Books. \$1.49.

THE HOPE OF THE WORLD. A new reprint. By Harry Emerson Fosdick. Garden City Books. \$1.49.

Partners IN THE BAPTIST WORLD MISSION



Commit Your Works!

WHEN I FIRST became a Christian, John 3:16 was of particular significance to me. It was a *reason for acting*. As I continued to grow in Christian experience I discovered another verse which showed me a *way to live*. Coincidentally, the numerals in the two verses were the same—but transposed. The second verse is Prov-

verbs 16:3—"Commit thy works unto the Lord, and thy thoughts shall be established."

Since my discovery of Proverbs 16:3, life has become fuller, happier, and more purposeful! Each morning when I arise I "commit" my tasks for the day into the Lord's hands. As a result, I go through that day with a very definite knowledge that I am not carrying my load alone. I have a team mate who is "running interference" for me while I "carry the ball."

A few mornings I have forgotten to turn to God. When I realized what was wrong I immediately stopped, lifted a silent prayer, "Lord, I'm sorry, I forgot! Please take over from here."

Yes, it is wonderful to know that we can "commit our works unto the Lord."

Roy A. Sussman

Check-up Time

American Baptist churches are charting their financial progress on hourglass posters—*While There Is Time*. . . .

April 30 marks the end of the fiscal year. It will be a glad day for churches whose receipts have kept pace week by week with budget demands.

Over-all Protestant contributions for 1952 were ahead 10.3 per cent, but costs for the same period increased 11 per cent, and so if our present work is to continue, giving must be stepped up. If programs are to be expanded, extra gifts will be needed.

Letters from the field tell of an increased hunger for the Word of God, towns and villages untouched by the gospel, communities without the Christian witness within our own borders.

Peggy O'Neill, who spent the last two summers as a volunteer worker in a summer service project in

some of the most spiritually destitute towns in our country, reported to Dr. G. Pitt Beers, executive secretary of The American Baptist Home Mission Society: "It has been thrilling to be a part of this great plan of God and to see these lonely, love-starved children filled with knowledge and love for God. But the job has just begun. . . . I never pass one of these little towns without being haunted by the words in Lamentations, 'Is is nothing to you, all ye that pass by?'"

Dr. Beers, in stressing the urgency of completing the Unified Budget for this year, and increasing our gifts in the days ahead, said:

"If General MacArthur was right and 'the problem is theological,' then the destiny of America hangs in a very large degree on home missions. The churches alone are not enough, for they seldom work where the problem is most acute. It is the home missionary

who works where poverty, crime, and delinquency are worst. Whether home missions can maintain the present work, or can do more, is dependent on the amount contributed to the Unified Budget, including the America for Christ Offering.

"Is it nothing to you that the heart of God aches to belong to these people? Is is nothing to you that you have God and they have nothing?"

Dr. Irene Jones, home base secretary for the Woman's American Baptist Foreign Mission Society, says: "Recently some one in earnest discussion at a committee meeting said, 'We must check up on the follow through.' For us American Baptists there was great encouragement early this year as the reports of the contributions from our faithful church members came in. Now, as we proceed toward the close of the year the Woman's American Baptist Foreign Mission Society is eager to know how well the people in the churches are 'checking up' on the 'follow through.'"

Dr. Jones outlines as follows the opportunities and responsibilities confronting American Baptists:

"India has already passed more than a year of the present five-year period in which the Congress Party will have been in power. The constitution under which this new Government is working promises freedom of worship. Surely, this is no time for American Baptists to drop their missionary support in India.

"Burma gives promise of re-establishing law and order among its many and varying racial groups. This is no time for American Baptists to weary in well-doing. Perhaps the missionaries are more greatly needed there now than at almost any period since Judson's day.

"Japan, troubled and distraught, its people finding it difficult to adjust to the many changes, needs a Christian witness with increasing strength.

"The Philippines, having had the evangelical witness for a little over half a century, are emulating the United States in many things. Our responsibility is increased.

"The Belgian Congo is fast 'arriving' on the world scene. Its people are beginning to recognize themselves as people. The Christian task there for American Baptists is urgent and challenging.

"China presents a closed door—closed, that is, from a human point of view. We are confident that as God plans for *eternity*, far beyond the *time* in which we live, he will one day reopen those doors. Shall we be ready?

Dr. Jones concludes: "May we leave it to you Christians in the Baptist fellowship by saying that it is now time to *check-up on the follow through?*"

Complete Twenty-one Sector Projects

Three hundred and seventy-six American Baptist churches completed sector projects during the late winter months. They joined with other churches of their areas to build adequate budgets and secure support for them through carefully planned every-member canvasses. Each area project was directed by a trained worker of the Council on Missionary Cooperation. Much attention was given to training a sufficient number of local workers.

At the time of this writing it is too early to give detailed results, but past experience has shown that churches which follow the plan carefully have substantial increases in giving toward the regular expenses of the church, as well as

toward the world mission budget of the American Baptist Convention.

Returns from eighteen areas, where the first training dinner was held, showed 2,291 laymen and pastors from 448 churches co-operating. Some were obviously "exploring," but the large majority followed through. Canadian Baptists were among the explorers. A carload from Toronto drove to Buffalo for the meetings.

Early reports of the twenty-one sectors showed the following number of churches participating for each area, with the attendance indicated at the second training meeting:

Area	Churches	Att.	Participating
Buffalo	31	167	30
Rochester	29	132	27
Albany	21	126	20
Glens Falls	18	102	18
New York, N. Y.	20	104	18
Camden	29	168	24
Charleston	15	76	13
Columbus	12	62	11
Indianapolis	36	204	30*
Detroit	26	122	24
Lansing	46	246	45
Alton, Ill.	18	100	22
Milwaukee	15	61	13
Beloit, Wis.	11	49	8
Twin Cities	11	56	10*
Sioux Falls	9	45	8
Seattle	19	110	19
Los Angeles	20	100	20
Santa Ana	6	36	6
Berkshire, Mass	11	63	10
Rhode Island			

* First Training Conference

Both the effort expended to make the projects succeed, and their value, are evident in the following reports from the field:

Ray Chappell, promotion director for New Hampshire, reported that the Whitefield, N. H. group traveled 125 miles each way for the fall sector at Manchester. Pastor Roswell Cummings had a full group for five meetings, leaving at 3 P. M. and getting home at 2 A. M. (Their efforts were rewarded by an 85 per cent increase.)

The Westport, N. Y., group traveled 75 miles over the mountains to the Glens Falls meetings to share in the training by Robert Hughes and Russell Raker.

Several Vermont churches joined near-by projects at Glens Falls, N. Y., and in the Berkshires of Massachusetts.

Lifting the level of spiritual living for each church member is the primary purpose of the projects. By-products will be increases in membership and in contributions.



Part of the group of more than fifty ministers and religious leaders from eight Eastern states who attended a CBS television workshop on use of TV facilities. Clinic was under the auspices of the Broadcasting and Film Commission of the National Council of Churches. Sig Mickelson (right), CBS-TV official, is demonstrating use of studio equipment to (left to right) Rev. Charles H. Schmitz, director of broadcast training for the commission; Rev. Arthur Trois, minister of the Sea and Land Church, New York, N. Y.; Rev. Willard F. Edmunds, of Welsh Baptist Church, Wilkes Barre, Pa.; and Rev. David W. Owl, missionary of The American Baptist Home Mission Society at the Indian Reservation, Iroquois, N. Y.

Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Finding the Living, Healing Christ

By ETHEL THARAY

I LOVE to tell the story of my dear old grandmother, Kylasa Ragamma. She is now over eighty-five years of age and is still living in a village near Nellore, South India. It is a great satisfaction to her that all her children and grandchildren have found Jesus Christ as their Savior and Companion. As her granddaughter, I express my respect and admiration for her example of steadfast courage in holding firmly to her childhood purpose.

I remember her telling many times the story of her girlhood and how she came to know the risen Savior. She was only nine years old during the days of Dr. David Downie, a grand old missionary of the South India Mission. When he would pass through the streets in a horse carriage, she would wait quite bravely and watch for him, but the other children hid themselves behind doors to get out of going to his mission school. She knew she was to be married at the age of ten and could have only one year in school. She doubtless learned many lessons that year, but learning of the love of Jesus was the one which made her later life happy. As she saw the Christians try to live like him, she wanted to copy them.

It was not easy for her openly to confess Jesus as her Savior. She tried to perform faithfully the duties of a daughter-in-law in a Hindu joint family of nearly thirty people. After marriage, Hindu sons used to remain in the paternal home with their families. The household god of that family was the cobra, the king of the snakes. All of Grandmother's children were given some name related to that cobra. The whole family was surrounded by all the superstitions and

sacrifices which went with this worship. It was Grandmother's special duty to wash the idols every Friday, light the light every day and put fresh flowers at the shrine. She went with the family to worship, but she never worshipped the cobra though she stood in front of the idol with both hands clasped in the attitude of prayer. In her heart she worshiped the true God, and when she looked at the god before her, she saw not the image but her own conception of the face of Jesus.

The years went by. After the death of her husband's parents the joint family divided into separate families. Then she established her own home. As her children, one by one, became ready for marriage, she tried to play her part by selecting husbands for her daughters from a place where there was Christian influence. There was opposition from her husband's family, but she persisted. All her children were baptized in the Lone Star Baptist Church, Nellore. She tried her best to persuade her husband to join the church with the children, but though she was convinced of his faith in Christ, he died without confessing Jesus as his Savior. At his death she did not observe the non-Christian ceremonies and ancestor worship with the rest of the family.

It was not until then that she was baptized herself. All the images were removed from the house and the walls were whitewashed. Her united family gave a strong witness in their village. In fact, hers was the only Protestant family there. Her neighbors made annual sacrifices to the goddess of smallpox to protect themselves. Instead, Grandmother kept the house clean, boiled the drinking water, had the family vaccinated, followed the instructions



Ethel Tharay

of the hospital, and left the rest to the God in whom she believed.

The villagers feared that her "disobedience" would work evil for all of them. One morning the whole village came to throw stones at the house. No one of her family was hurt, and during epidemics none of them died of cholera or smallpox. Almost every other family, however, lost someone in the periodic epidemics. Those times of sorrow gave Grandmother and her family an opportunity to show helpful Christian love to their neighbors, who came to think differently of them and after a time all of the villagers lived peacefully together.

I am ever grateful that my grandmother got at least one year in a Christian school, for a year of study may shape one's faith for the rest of his life.

As I think of my grandmother, I am thankful that much of my work is with little children. I sometimes gaze at them and realize that the future is wrapped up in their little

lives, and pray that I may give them something of the truth in Christ that changed my grandmother's entire life.

As I go about the wards in our wonderful hospital in Nellore, I see mothers who are finding that Western medicine can do more good for them and their children than the unscientific medicines given by the illiterate practitioner. Sometimes such concoctions even poison the body.

Every Thursday evening the verandas around the doctor's office are crowded with young mothers and their babies. Some come from big, joint families where the mother-in-law is the boss. Some come from the very poor homes of the working class. Some are educated, some illiterate. Some Hindu and Moslem mothers come as a last hope in an effort to save their children's lives after they have tried the religious rites in the temples, have gone to the priests, and to the native doctors. Some come from the town of Nellore, but many come from surrounding villages on foot, and in these disturbed times they are anxious to get home before dark.

In addition to the medical care the hospital gives, the aim of the clinic is to teach the mothers to care properly for their children. It is very encouraging to see the mothers slowly letting go of their superstitious practices. Back at home, some are disappointed in their plans, for the aged grandmother and the mother-in-law may not let them follow the new teaching, but insist, rather, that they bring up their babies in the way thought best in "the good old days." We teach the mothers individually according to the background of each one, a slow but very effective process.

Many mothers do not supplement their own milk with any other food until the baby is a year old. Some even believe that is sufficient nourishment until the child is three or four. Many of them do not recognize the symptoms of illness. As long as the baby is breathing and opening his mouth for food they think he is fine! When these two signs fail, they are alarmed and bring the dying baby to us, in the hope that we at the hospital will be

capable of performing last-minute wonders. Occasionally we find that they have carried a dead child all the way from their home to the hospital. It is most difficult to convince them that their child is dead.

We let the mother stay in the hospital with her baby in order to help both of them psychologically, so that in this strange place neither is ever far away from the other. This also gives the mother a chance to observe the care given her baby so that she may imitate the habits of cleanliness and general methods of caring for her child. Her staying with us gives her an opportunity, too, to see Christian love in action

The author was born in the Hospital for Women and Children at Nellore, South India. She was educated in the mission schools and took her nurses' training from 1940 to 1946 in Christian Medical Hospital at Vellore, serving as staff nurse her last two years there. Returning to Nellore and joining the staff of the hospital where she was born, she assisted Miss Helen Benjamin, superintendent of nurses.

For a year Miss Tharay was released from Nellore to act as field supervisor of the Public Health Department at Vellore, where she did outstanding work in their village program. When she returned to Nellore she was offered a scholarship to come to America to study. Completing her work in pediatrics at Skidmore College Department of Nursing in New York City, she has begun work at the Margaret Hague Maternity Hospital in Jersey City, N. J. Upon her return to India, she is to continue her work in the Baptist Mission.

When she was graduated from the Medical College in Vellore, friends urged her to go into work with better pay than she would get at a mission hospital. She remembered that her parents had dedicated her to Christian service. Yet she was undecided until she turned to her Bible, which opened to Psalm 84: "I would rather be a doorkeeper in the house of my God. . . ." "After that," she said, "I did not need to ask anyone's advice. The Lord spoke to me and I knew what I should do."

as the doctors and nurses go about their duties. Many times mothers begin to ask about our religion and we have an opportunity to speak to their listening hearts. That means a better home life for the child in the future. The mothers are always anxious to take part in our prayer time. Many of them will be waiting to talk with the Bible woman when she goes into the wards. They learn hymns, Bible stories and verses before they go home. Before leaving the hospital, many children learn that Jesus is the Great Physician. These children are often the best witnesses for the Christian hospital service among the people in the villages. Who knows but that sometime these little ones will be found to be God's messengers.

Every patient who occupies one of our hospital beds is an opportunity to give Christian service both to the body and to the soul. Only those who have known nothing all their lives but the worship of gods of clay, can realize the great hope that comes when they are introduced to the living, risen Christ, the true incarnation of the true God.

Wedding Bells

On December 13, 1952, wedding bells rang for Miss Carol B. Brown, missionary nurse of the Woman's American Baptist Foreign Mission Society, who went to the South India field in 1948 to join the staff of the Clough Memorial Hospital. The wedding was unusual for two reasons. The groom, Mr. Hugo Johansson, is one of the missionaries of the Swedish Baptist Union, now serving with the American Baptist Foreign Mission Society, on this field. As Mrs. Johansson, the bride will learn the procedure of receiving her salary in the coinage of Sweden before spending it in the coinage of India. Money for her work will continue to come in dollars and cents.

A second unusual feature was holding the beautiful ceremony in the unfinished hospital chapel. Mrs. A. G. Boggs, building supervisor as well as being a nurse herself, had planned progress carefully so that the roof was on and the floor down. The newlyweds will begin work together at Podili.

Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Dear Diary:

As I recount our first complete year of continuous service on the *Evangel*, I think of the thrilling experiences, as well as the times of danger as we traveled the stormy waters of the Gulf of Alaska. I especially think of the folk to whom we have ministered at Afognak, Spruce Island, Kodiak Island, Old Harbor, Kaguyak, Moser Bay, and Karluk. The people living in these little villages, many of whom are bound in superstitious fear by the Russian Orthodox priest, I hold in my heart. I like to think of some of the stops at the canneries. The *Evangel* ministered to fifteen canneries around the Island. These visits offered opportunity for preaching and for personal witness. Vacation schools were carried on in three villages; remote places were visited with house to house calling, and special services were held on the boat. The native and white fishermen came aboard for music, Bible study, and fellowship.

With us in our travels and ministry is fifteen-year-old Buddy Squartsoff from the Kodiak Mission. Buddy is a joy, and a good example of the work being done for boys and girls at the Mission.

Severe weather prohibits the operation of the boat in the winter, so now, Diary, we must prepare for a new phase of our ministry in a native village.

It is October 1, the *Evangel* is anchored off the village of Larsen Bay, with the Smith family still living on board. We put up a tall stovepipe for the oil range. The prospects in the old tar-papered shack seemed discouraging as we tore out old dusty shelves and paper, and tried to visualize a livable place. The encouraging period of our day was the prayer meeting in the chapel with fourteen present. Our "house" is several degrees worse than the chapel, as you see in the picture!

October 2. A day of contrasts—rain, sun, and frequent rainbows. We started unloading the boat. A storm came up tonight, so we moved ashore unexpectedly. A difficult trip to the *Evangel* for sleeping bags and to tie the *Evangel* more securely to the fishing boat that is anchored in the bay. Some of the ingredients for our improvised hot-cakes supper were borrowed from the neighbors.

October 5. Sunday. Eighteen attended Sunday school and church, and fifteen attended the evening service. Attendance and spirit encouraging.

October 13. We are concerned, Diary, that there is still no school teacher. I began teaching our three children a school course. Norman worked in the back room of the chapel making shelves for his library. This room will serve as Sunday school room for the younger children, kitchen for any social affairs and as Norman's study.

October 14. The neighbors requested that their children join my school. I am now teaching first, third, fourth, sixth, and seventh grades, with all the old textbooks and workbooks that we can assemble from our own supplies and what

neighbors could contribute. I am trying to cover the basic subjects for each grade. It is a busy time, for our unfinished kitchen is the main school room, and all breakfast clean-up and main housework must be finished before school. Lunch must be prepared, served, and dishes done in the 12 to 1 hour.

October 15. Our twelfth wedding anniversary. I taught school. After school we enjoyed a walk through the village and visited remote neighbors. Sixteen attended prayer meeting tonight, and much interest was shown.

October 16. I conducted school while Norman did a three weeks' laundry by hand in the back room of the chapel. No electricity yet.

October 17. My birthday. School as usual. Partial preparation for winter storage of the boat. Promise of a school teacher for Larsen Bay. Living quarters must be found for the teacher.

October 18. No school today. Norman finished kitchen ceiling. He and Noel went beach-combing for wood for chapel services. Visitors tonight. Sunday preparations.

October 19. Sunday services. Twenty-one attended Sunday school and church, and eighteen at-



Rev. and Mrs. Norman Smith. Mr. Smith is skipper of "The Evangel"

tended evening service. New folk each week, one or two at a time.

October 20. Monday. Cold, miserable weather. Norman packed the rest of our canned goods. Made preparations for a workday on living quarters for a prospective teacher.

October 21. School as usual. Work on living quarters began at 9:00 o'clock under Norman's supervision. Six villagers worked on cleaning and repairs. Lunch was served to them in the chapel.

October 22. School. Men worked again on teacher's quarters. Put steps up the hill. Work not completed but place liveable. Good attendance at prayer meeting.

October 31. Hallowe'en party for all the children of the village at 2 P.M. No mischief in the village.

November 3. The plane brought the long-awaited school teacher, Mr. Scougal. Norman helped to get him settled and made sure he had fuel and light for a few days.

November 9. Good attendance at all services. Twenty-three at Sunday school, twenty-five at church, and twenty for evening service. Norman announced plans for a community Thanksgiving dinner in the chapel. In the afternoon he visited concerning the proposed dinner.

November 12. Norman completed chapel wiring. Did some further wiring in the house. Eighteen attended prayer meeting.

November 21. We chartered a boat for Ouzinkie to attend the dedication of Indiana Memorial Chapel. Left Larsen Bay at 9:40 A.M. and arrived at 5:30 P.M.

November 23. It was decided to hold a mission communion service in the new chapel in the afternoon for the three branches of the Kodiak Mission. It was a memorable occasion for the 109 folk present.

November 27. Thanksgiving Day. We had a group of thirty at Larsen Bay's first community Thanksgiving dinner. What a meal!

November was a busy month. It is difficult to describe the demands of each day, for there is so much to do in just living, and nothing is finished. We must blaze our own trail in many respects. We feel that much has been accomplished this month.

December 11. Mail and boxes from Kodiak came on plane today. The mission has sent us two boxes of toys, towels, mittens, etc., for Christmas gifts for Larsen Bay. We are so glad for these things. We think it will be possible to provide a mission gift for every resident of our community. We began sorting and designating gifts and making lists of villagers.

December 21. Christmas worship services. Twenty-four present for Sunday school and church. We had a rehearsal of the Christmas program in the afternoon. There was an attendance of thirty-eight at the evening Christmas program. The chapel was really full.

December 24. We wrapped the remainder of our village gifts. We walked to the cannery along the beach at low tide to leave our gifts at the tree. Tonight we went in a neighbor's big dory across the moonlit water to the Christmas celebration. The school had a fine program. This year the event was not marred by drinking and we were so glad.

December 25. Christmas. There was the usual happy confusion of Christmas gift opening, and such a happy group. Many visitors today. Some children played games with us until our 6:00 o'clock Christmas dinner. It even snowed today to give us a white Christmas.

Now we look forward to the New Year. We feel we have gained a greater understanding of the people here, and their problems. We look forward to what the New Year holds for us. *Yours,*

JOYCE SMITH



"Home, Sweet Home" of Rev. and Mrs. Norman Smith at Larsen Bay, Alaska



The Smith children at the door of the Baptist chapel at Larsen Bay, Alaska

MISSIONARY AND STEWARDSHIP EDUCATION

Bible Book-of-the-Month

From 30,000 copies in 1949-1950 to 100,000 copies in 1952-1953, is the thrilling story of the Bible Book-of-the-Month bookmark. This reading plan enlists Baptists in a growing fellowship of those who read each book for its whole message.

The Bible Book-of-the-Month plan is meant to enlist Baptists in simultaneous Bible reading; to increase the fellowship of those who read the same Bible book; to encourage the reading of a book at one sitting; to enable readers to know the Book as a whole and to understand the parts in the light of the whole.

This plan should not be a substitute for more careful reading and study. An increasing number of churches report the use of this selection as a basis for mid-week prayer and Bible-study meetings.

1953-1954

May 1 Samuel
June 2 Samuel
July Galatians, Ephesians
August Ezra
September .1 and 2 Thessalonians
October Jonah
November Isaiah
December Luke
January Ezekiel
February Revelation
March Jeremiah
April 1 and 2 Corinthians

Individual copies of the Bible Book-of-the-Month bookmark may be obtained after May 1 from the Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y., or from your nearest Baptist book store. Please order in quantities of twenty or more. Price, 50 cents per 100.

It is Practically Here!

April 15! Yes, April 15 is that important date on which the chairmen of missionary and stewardship education in the churches prepare their annual reports!

Has the president of your woman's society received her copy of

the record and annual report book from your association president?

Have you, as chairman for missionary and stewardship education in your church, received your report blanks? If so, begin now to prepare your report, which is on page 43. The report on page 45 is to remain in the book. It will be the permanent record of the achievement of your church during 1952-1953.

When your report is completed, attach it to the reports on pages 37 and 39. Send to your association

vice-president of missionary and stewardship education by April 13. She will forward immediately to your association chairman of missionary and stewardship education for women, who will record and send her report when completed to your state chairman of missionary and stewardship education for women.

As you compare your 1952-1953 report for your church with previous reports of achievement, so will your association, state, and national officers make comparisons. As we study these reports for weak spots, let us be alert also to increased activity, renewed activity, beginning activity and let us establish our goals for 1954-1955.

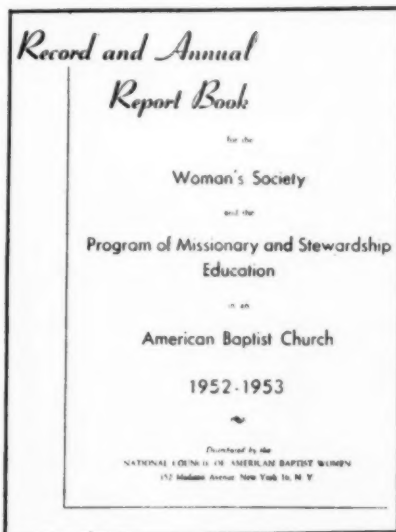
First Things First

When one puts "first things first" he is "not a mechanic, a clerk, a shoemaker, a railroader, a banker—he is God's steward earning as much as he can in order to do God's work in the world. Life and work will have purpose. And a woman will not be simply a housewife, a mother, a stenographer, a factory employee—she will be working as Christ worked."—From "Stewardship Discussions" by Glenn H. Asquith, one of the leaflets and posters in the "Tithing Adventure Packet." Price, \$2.00. Write to the Department of Missionary and Stewardship Education, 152 Madison Ave. N. Y. 16.

Study Books, 1953-1954

THEME: *The Life and Task of the Church Around the World*
AMERICAN EMPHASIS: *People of Spanish-speaking Background.*

That the World May Know. By Charles W. Ranson. This is a survey of world Christianity, its roots and practice. The central emphasis of this book is to call to all Christians to go forward to new frontiers of faith and missions in unity. The author is the secretary of the International Missionary Council. Cloth, \$2.00; paper \$1.25.



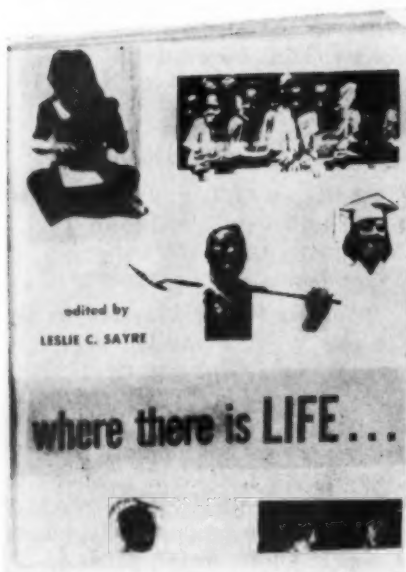
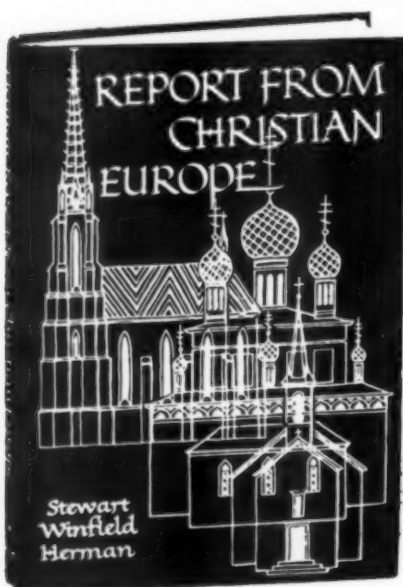
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Report from Christian Europe. By Stewart Herman. This is a timely and penetrating appraisal of the over-all state of Christianity in Europe. It was the Religious Book Club's Book-of-the-Month for March. Cloth, \$2.50.

Where There Is Life. Edited by Leslie C. Sayre. Briefly captioned convincing photographs show what happens to people in every land, from crib to rocking chair, when the church is alive and vitally at work. Paper, \$1.00.

Baptists Under the Cross. By ten Baptist leaders. The Baptist witness in each foreign field, including the new pioneer project in Thailand;



also a brief section on Spanish-speaking Baptists in the U. S. A. 75 cents.

Study and Worship Programs. Important for leaders of missionary programs, study classes, church schools of missions. Baptist study guide based on above books. 35 cents.

Within These Borders. By John Scotford. This book, illustrated with photographs, gives a valuable and sympathetic account of all the Spanish-speaking groups in the United States today. Cloth, \$2.00; paper, \$1.25.

Home Mission Digest VI. Illustrated Baptist report. Emphasis on Spanish-speaking Americans in U. S. A. 40 cents.

Study and Worship Programs. Important for leaders of missionary programs, study classes, church schools of missions. Baptist study guide based on above books. 35 cents.

Opportunities for All!

Summer mission conferences offer opportunity to hear great speakers; to study the newest missionary books and materials; to prepare for leadership in your local church or larger unit; to exchange ideas and methods with people from other churches; to become personally acquainted with missionaries; to learn what the modern missionary enterprise really is; to have a wonderfully inspiring time, a vacation with a purpose.

How? By attending one of the following conferences during the summer of 1953:

National Missions Conference, Green Lake, Wis. August 8-15. For detailed information write to: Dr. Jesse R. Wilson, American Baptist Foreign Mission Society, 152 Madison Ave., New York 16, N. Y.

Conference on the Christian World Mission, Boulder, Colo. June 14-20. Write to: Mrs. Robert W. Maris, 4128 Grove St., Denver 11, Colo.

Conference on the Christian World Mission, Northfield, Mass. July 7-15. Write to: Dr. Dorothy A. Stevens, 152 Madison Ave., New York 16, N. Y.

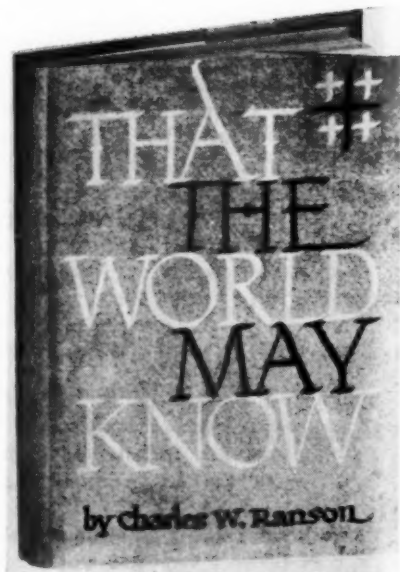
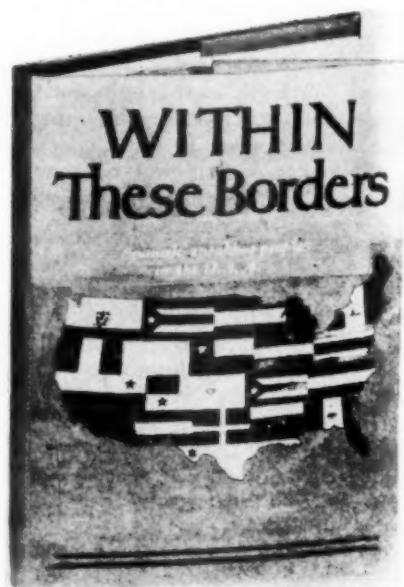
Conference on the Christian World Mission, Silver Bay, N. Y.

July 15-22. Write to: Silver Bay Conference, 257 Fourth Ave., N. Y.

Conference on the Christian World Mission, Lake Forest, Ill. July 27-31. Write to: Rev. Frank L. Edwards, Missions Council Congregational Christian Churches, 19 La Salle St., Chicago 3, Ill.

Conference on the Christian World Mission, Asilomar, Calif. July 31-August 5. Write to: Miss Janel Verkuyl, 83 McAllister St., Room 416, San Francisco 3, Calif.

Conference on the Christian World Mission, Chautauqua, N. Y. August 23-28. Write to: Miss Mabel Head, 135 East 52nd St., New York 22, N. Y.



MISSIONARY AND STEWARDSHIP EDUCATION — *The B. Y. F.*

DEAR FRIENDS OF THE
FELLOWSHIP:

You will remember that the American Baptist Convention is your convention, too! In fact, the Baptist Youth Fellowship has often been defined as the convention at the youth level. Therefore, we are all very much interested in the convention which will convene in the mile-high city of Denver, May 20-26.

Following several evening sessions, B. Y. F. "pow wows" are to be held to interpret the day's doings, forecast the next day's program, and permit young people to meet some of the special speakers and denominational leaders.

Emphasis for the entire week-end of May 22-24 will be on young people. Friday evening will be the commissioning of new missionaries. The youth program will begin on Saturday, with the youth rally probably being held on Saturday afternoon. The youth banquet will be Saturday night, after which the B. Y. F. will go to the evening session for a presentation by the laymen.

Everyone attending the convention will attend local churches on Sunday morning. Sunday afternoon there will be a youth lunch held out of doors on the grounds at Red Rocks Park. Charles Templeton will be the speaker at the afternoon session. The entire evening on Sunday will be Youth Night with youth ushers to take the offering. The Sioux Falls College choir will sing. The B. Y. F. will have fifteen minutes in the session to make its report direct to the convention through presentation of its program.

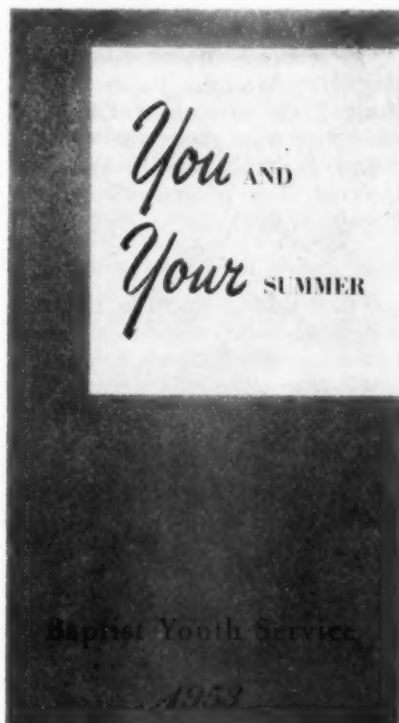
If you are not one of the lucky ones to be sharing in these interesting sessions, be there in spirit, anyway, and stand by the few who will represent you at your convention.

Very sincerely yours,

Elvis P. Kappner

Make Your Summer Count

The youth service committee has outlined three projects for groups for the summer of 1953. These are open to young people who have had a year of college or a year of work experience.



Students-in-Industry Project. Minneapolis, Minn., June 10-26. In this project each person finds his own job. The group lives together in a fraternity house. This project seeks to understand industrial problems from the inside and to present a Christian witness. Discussion, deputation to nearby churches, and recreation fill the non-working hours. The cost to each projector includes travel, living costs, a weekly project fee and \$15 registration.

Students-in-Urban Life. New York city, June 12-August 16, seeks to serve as a fragment of the "redemptive community" in the midst of secular urban situations. These situations will be discovered through full-time work in business or industry. The group will live at Judson Student House. The pro-

gram covers worship, study, fellowship with fellow industrial workers, and visits to Christian projects in the city. Besides travel, costs will include \$14 per week for meals and room, and \$10 registration fee. This project is for graduate students only.

International Service Project. El Cristo, Cuba, June 10-July 26. This project is in the area of missionary concern. The project is centered at Colegios Internacionales, El Cristo, Cuba, our Baptist school. The group will work with Cuban youth in vacation school, summer camps, week-end deputation trips. There will also be some manual service. A knowledge of Spanish is essential for this project. Travel costs from Miami, Fla., and return is \$150. There is a \$10 registration fee.

For application or further information concerning these and other summer opportunities for service write to the Youth Service Committee, 152 Madison Ave., New York 16, N. Y.

Missionary Materials for Youth

The major mission theme for 1953-1954 is "The Life and Task of the Church Around the World." The American emphasis is "People of Spanish-speaking Background."

The program of missionary education for young people calls for using this theme in *World Outreach* programs for young people, in *Jr. Hi Topic*, and in *The High Call*.

The suggested over-all program will be found in the free leaflet "World Service—Study and Action," including materials for use with various ages and in the several groupings of young people. Some of these are listed below.

FOR DISCUSSION GROUPS

Junior High Age

Puerto Rican Puzzles. By Mae H. Ashworth. 50 cents.

With Justice for All. By Ione Catton. 35 cents. A program guide

for leaders based on Puerto Rican Puzzles.

In Every Land. By Helen E. Baker 50 and 75 cents. Course on the world-wide fellowship.

Why Church? By Marguerite Harmon Bro. 50 cents. Christian missions round the world as discovered by a junior high group.

Senior High Age

Once There Were Two Churches. By Fred D. Wentzel. Paper \$1.00; Cloth \$1.75.

The Church and Your Community. By Robert Tesdell. 50 cents. A program guide to use with the book above.

Who? Edited by Mae H. Ashworth. 50 cents. Stories on Spanish Americans to use with above.

Great Is the Company. By Violet Wood. Paper 75 cents; Cloth \$1.50.

How to Use "Great Is the Company." By John L. Lobengier. 25 cents.

That All May Know. 25 cents. A study course on world evangelism.

Young People

Puerto Rico Today—and Tomorrow. By William and Ruth Hastings. 50 cents.

Who? Edited by Mae H. Ashworth. 50 cents. Stories on Spanish Americans to use with above.

Youth Guide on Spanish Americans. By Sarah Cuningham. 50 cents.

Forward Through the Ages. By Basil Mathews. Paper \$1.50; Cloth \$2.75.

How to Use "Forward Through the Ages." By John L. Lobengier. 50 cents.

A Ship Sets Sail. By Jean Frazer. \$1.00. Major issues of youth.

FOR GUILD GROUPS

Ann Judson Chapters

Papi. By Eleanor Hull. Paper \$1.25; Cloth \$2.00. A novel of Puerto Ricans in New York.

The Church We Cannot See. By Nelle Morton. Paper \$1.25; Cloth \$2.00. Stories of Christian fellowship throughout the world.

Ann Judson Program material. 35 cents. Ten programs based on the above books.

Sallie Peck Chapters

Who? Edited by Mae H. Ashworth. 50 cents. Stories of home missions among Spanish Americans.

Where'er the Sun. By Samuel H. Moffett. Paper \$1.25; Cloth \$2.00. The church at work in all lands.

Sallie Peck Program Material. 35 cents. Ten programs based on the books above.

Alma Noble Chapters

Within These Borders. By John R. Scotford. Paper \$1.25; Cloth \$2.00. Spanish speaking people in the U. S. A.

Home Mission Digest VI. 40 cents. Stories of Baptist work.

Baptists Under the Cross. Baptist authors. 75 cents.

Where'er the Sun. By Samuel H. Moffett. Paper \$1.25; Cloth \$2.00. Presents the World Mission of the church. To use with book above.

Study and Worship material will be available on the above books. 35 cents.

FOR BOYS' GROUPS

When Given a Chance. By Lucille Hein. 35 cents. Stories of Christian missions helping groups in the U. S.

Program Guide on "When Given a Chance." By Lucille Hein. Source material, projects, activities. 50 cents.

Around the World With the Bible. By Gertrude J. Rinden. \$1.50. How the Bible was given to people in many lands.

Guide on "Around the World with the Bible." By Emily Ellis. 35 cents.

Have You Reached Your Quota?

The quota for the national guild house party, of course! Remember the guild council set up a state goal of *one or more girls attending the Green Lake house party.* Why not make it at least a twosome from your state. Some state and association world service secretaries should come along, too. When we call the roll of your state be ready to answer with its full quota, perhaps a whole carload. The house party of July 11-18 awaits your group to make it the best one ever held at Green Lake. Send for a copy of the folder to your state world service secretary.

Personality Development

The guild girls of Calvary Baptist Church, Charleston, W. Va., gave an enjoyable program for the woman's missionary society. The program consisted of Christmas carols, devotional and closed with a drama. After the program the girls entertained the women in the dining hall, with refreshments prepared and served by themselves with the aid of their counselors. The three guilds have been emphasizing personality development, which is one area in the program.



Guild girls of the Calvary Baptist Church, Charleston, W. Va.

MISSIONARY AND STEWARDSHIP EDUCATION *for Children*

Learning About Our Indian Friends

By MRS. ELIZABETH HORN

ONE OF THE most interesting, exciting, and practical spiritual experiences that our third-year primary children have participated in was the study of our Indian friends. From the outset, the children exhibited unusual interest in the undertaking. They were eager and willing to learn more about the habits, customs, and mores of the Indians on our continent.

In order adequately to present and execute the project, advance ground had to be prepared. One of the secrets of completing a work of this nature is to assemble materials. Missionaries among the Indians were contacted for suggestions and helps which they could provide. Specifically, a Christian Indian primary teacher was alerted. She entered into the spirit of the proposition and furnished many original ideas. In addition, a packet entitled "This Year Among the American Indians" was obtained from the Department of Missionary Education, 152 Madison Avenue, New York 16, N. Y. Informative literature was also procured from the United States Department of the Interior and from the Arizona Convention of American Baptist Churches.

Our public library served as a reservoir for helpful supplementary literature. Film strips were provided by the art department, and the children's library contained many descriptive books. The teachers' room proved to be invaluable, since through the Reader's Guide it was possible to locate many valuable magazine articles dealing specifically with many phases of the project. One of the aspects dealing with handiwork, the Hopi village, was revealed in the pages of a magazine.

The supervisor of art in the public schools gave us guidance in the making of pottery and the mixing of stucco for the village.

Moreover, one of our church members, an authority in ceramics, gave invaluable assistance. She even donated a generous supply of genuine potter's clay.

Many members of our church, when informed about the project, displayed a keen interest in it. Contributions of porcupine quills used



by Indians in their bead work, and pinon nuts which were purchased in a Pueblo, were received. These, coupled with the clay, were useful in the construction work. It is well to bear in mind that all this was "spade work" before actually beginning the project.

As has been mentioned, communication was established with missionaries in the field, including Sunlight Mission at Toreva, Ariz.; Sunlight Mission at Polacca, Ariz., and The Rainbow Mission at Keams Canyon, Ariz. These missions extended invaluable help. Certainly, those actively and artfully engaged in the work are in position to reveal many things which might be otherwise omitted.

The reasons for developing the project were carefully explained to the children. Several objectives were immediately apparent. Among them were the following: (1) to awaken in the children a friendly interest in Indian boys and girls; (2) to help them understand that

God is the creator and Father of all mankind; (3) to lead the children through reading, study, and practical work to appreciate the Indian contributions to American life; (4) to express their friendship and interest by actually taking some part in the work of our churches among the Indians.

It was decided that we would study both the Hopi and Navaho Indians. However, because we were able to establish more direct contact with the former, most of our attention was directed to them. Through the interest and willing cooperation of Mrs. Arthur Lovelidge, of the Poston Mission, (Ariz.), we were able to communicate with an Indian Christian teacher of primary children, Mrs. Imogene Robertson, of Parker, Ariz. She taught the same age group with which we were dealing. Through her generosity a picture of her group was obtained, and she also sent a list of their immediate needs.

Naturally, the chief interest was of a spiritual nature, and as progress was recorded it was possible to place special stress on this phase. The subject of our first lesson was "Visiting a Cliff Village." Many pictures were shown, followed by discussion. In this manner a decision was reached to erect a Pueblo village. Small cake or cookie boxes were obtained from a bakery. Doors were cut in them and wooden meat skewers were stuck through the boxes, extending on each side. The boxes were covered with a stucco mixture of equal parts of flour and salt, using enough water to give it the appearance of a thick frosting. This mixture was covered with powdered tempera paint. The children wore smocks and actually did the work, which, of course, was very exciting to them.

As the boxes were completed, they were placed above each other after the manner of the Hopis themselves. Ladders were made of cardboard. When the village was finished, it was placed upon a sand-

covered table. Children brought miniature cactus plants. Pottery was made, painted, and placed beside the pueblos. Hopi dolls were placed in the yards and in the doorways. A mural was made and hung across the wall as a background for the scene. Beautiful white turkey feathers were furnished by a church member. Headbands were made of the feathers, and each child selected an Indian name, writing or inscribing it on the band. Such names as Big Eagle, Laughing Water, Little Bear, etc., were selected.

To stimulate interest in our worship, the children learned the first verse and the chorus of "Jesus Ayoashoni" in the Indian language. Of course, in our language the title is "Jesus Loves Me." The words used by the Indians were made available by the Loveridges.

Naturally, we did not neglect the Navaho Indians, even though we did not erect a village. A film titled "The Navaho Children" was shown the children. It was well and enthusiastically received. Navaho rugs, blankets, jewelry, and dolls were brought for the final display. Colored seed corn was purchased from a seed store to hang near our display. But, as has been mentioned, the Hopi Indian project was more elaborate and inclusive.

The crowning achievement of all of the effort and time consumed in the construction of the project, including work, worship, study, and play, was the bringing of gifts to be sent to the Indian children. They had expressed a wish for pencils, since only one pencil was available for all of the Indian children. One of our primary children responded by bringing one hundred nicely sharpened pencils. How happy the children were as they brought and dedicated their gifts, including scrapbooks, scissors, baby clothes, toothbrushes, tooth paste, toys, games, crayons, harmonicas, puzzle games, yarn, dolls, books, quilt scraps, articles of wearing apparel, and other things which were too numerous to mention.

A letter of thanks was received from the Indian children. When it was read to the children they were happy and thankful that such an

opportunity had presented itself. We continue to receive letters and copies of the *Poston News Letter*. How it continues to thrill all of us to hear of the wholesome and spiritual work which our missionaries are doing among the Indians!

Training Leaders in Haiti

In Haiti, one of our greatest problems has been the development of leadership for the tremendous influx of new converts. Our evangelism has far outstripped our ability to educate. To help in solving



Preacher-teacher reads Bible

this problem we have initiated a program of leadership training which we hope to increase and improve upon as time goes by. Every summer at the Seminary we have summer Bible conferences—one for preachers, one for boys, one for girls, and one expressly for those interested in educational work. In this last conference we offer courses on how to organize a Sunday school in departments, how to develop it, how to teach children, work with young people, etc. Those who achieve the full program of four summers will receive a diploma—a real, printed diploma.

In the boys' and girls' conferences we discover potential leaders and youth workers. In all the conferences we seek to engender enthusiasm for the Sunday school movement in Haiti—a movement which is gathering momentum al-

most weekly. We now have before us the tremendous task of preparing literature as well as leaders for this great work, and have just appointed a Christian education committee to supervise and integrate the all-round program. Thus progress is being made in this supremely important field of Christian endeavor.

MRS. HAROLD HENEISE

Are You Studying Kodiak in May?

If you are a first-year primary teacher using our Judson Graded Primary Year I, spring quarter, you are going to be studying about our Baptist Children's Homes in Kodiak, Alaska. In addition to the teacher's book and the story about Kodiak in the pupil's book you may want some more material. If your children are used to working on maps they will have fun with the picture map of Alaska. There is a story book, *My Picture Story Book About Alaska*, that has stories and pictures about the doings of children in Alaska.

Here's something to do! In a children's home they always need *paper napkins*. Why not make several sets of napkins and place mats gaily decorated for a particular day or season, i.e., Birthday, Christmas, Thanksgiving, May Day, and you can think of many others. Make fifteen napkins and place mats to match. Pile or tie each set together so there can be no mistake about what belongs together! In this way you will help the children enjoy the holidays with your personal touch.

Studying Kikongo

You are studying about our Baptist work in Kikongo, Africa, if you are a second-year primary group using our Judson Graded Course. For additional stories by our missionaries, service projects, see our Baptist book, *Making New Friends*. This is available for 75 cents from your Baptist book store, or send your order directly to the Department of Missionary and Stewardship Education, 152 Madison Ave., New York 16, N. Y.

National Council of American Baptist Women

MRS. MAURICE B. HODGE
President

MISS VIOLET E. RUDD
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

Leadership Training for Women

By MRS. SAM T. SHUMATE

LEADERSHIP training for women is a part of the division of Christian training of the National Council of American Baptist Women. While it is a new venture in women's work in their greater outreach, indeed, leadership training is one of the oldest and most important departments of the American Baptist Convention. For many years a very adequate and ever expanding program for church workers of every age has been vigorously promoted and carried forward by specially trained denominational leaders through the use of splendid materials supplied by the department of leadership education of the Board of Education and Publication of the American Baptist Convention. The development of the leadership training program for women will be pursued in full cooperation with the denominational program.

The purpose of this new phase of women's work is, "To develop Christian leadership among the women of our churches through the use of materials based upon the best available methods and techniques for officers, conference leaders and circle chairmen." There is a wealth of potential leadership among the women of our churches that is not being used because of lack of experience and training. In order to carry out the purpose it is necessary for the leadership training chairmen to seek out women whom she observes to possess the ability and qualifications necessary for the development of effective leaders. The next step is to interest these women in enrolling in training classes, attending state and national conferences, house parties, women's rallies and, above all, participating in the program of the church and society when called upon. All of

these experiences will create a desire for more training and greater opportunities for Christian service throughout the denomination.

A great deal of the success of the leadership training for women program in the state, association and local church depends upon the enthusiasm of the chairmen. They must accept this responsibility as a real opportunity and pray for wisdom and guidance. Knowledge, initiative, courage, vision and a sincere desire to give generously of their own time, talent, and ability are necessary attributes if the chairman is to be successful in this worthy endeavor. The entire venture must be a challenge to her.

There are many ways and means that can be used in the development of leadership. Interesting and effective are the following suggestions: classes in parliamentary law, study and practice groups, "buzz" sessions, how to lead a worship service, how to prepare and present an interesting program, panel discussions. Workshops, that will include simple techniques of presiding at meetings, writing minutes correctly, how to give reports, how to use committees, can be organized in the local church and carried on through a period of several weeks. All of these subjects are of vital importance to the women in the church who are desirous of becoming more effective in their positions of leadership. There are many women in positions of leadership who are not efficient because they have never had the opportunity for training. Consecrated Christian women will welcome the chance to improve their leadership.

Leaders are not all born as we sometimes think, and no one of us is finished as far as leadership training is concerned. It takes time, pa-

tience and study, as well as desire and decision. In the eleventh chapter of Hebrews we note that seeing the invisible was God's baptism into leadership. Not one of the heroes mentioned in this chapter thought he was capable of leadership but each one developed mightily under the task that was before him. "By faith," undergirded by vision and decision, these great men faltered not but marched on to victory. Jesus called, taught, and trained the most ordinary men and women who became potential leaders in carrying forward his message of love, mercy, peace and good will. These followers of Jesus did not hesitate because of lack of ability, experience or education, excuses that we so often give. They left their all and, because of their great desire to lead their fellow men into kingdom service, became the great leaders upon whom Christ depended. Can we as Christian women do less? The answer is obvious.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the truth" (2 Tim. 2: 15).

Leaders' Guides

Leaders' guides for officers and chairmen of the local, association, and state Woman's Baptist Mission Societies will be available May 1. They may be secured from the National Council of American Baptist Women, 152 Madison Avenue, New York 16, N. Y., or any Baptist book store for the price of fifty cents.

These leaders' guides are in booklet form and perforated so that each officer's guide may be removed if desired. One booklet is essential for each society. Extra copies should be secured if the officers would like to have the complete set.

The leaders' guides have been prepared by a committee consisting of Mrs. John H. Walker, Illinois; Mrs. Clayton D. Eulette, Illinois; Mrs. Gilbert Miles, Michigan; Mrs. Frank C. Wigginton, Pennsylvania; Mrs. Maurice B. Hodge, Oregon; Miss Irene A. Jones, Mrs. Milo E. Wenger, and Miss Violet E. Rudd, New York; under the leadership of the national leadership training chairman, Mrs. Sam Shumate, Iowa.

The OPEN FORUM OF METHODS

Conducted by ELIZABETH I. FENSOM

152 Madison Ave.

New York 16, N. Y.

"There's Music in the Air"

WITH the new program series, *Sing Unto the Lord a New Song . . . All the Earth!* already in circulation, American Baptist women are becoming increasingly aware of the importance of music and of musical terms.

If you have not already purchased a program packet, turn to the March issue of *MISSIONS* for a description of the contents. In one pocket you will find "Finished Compositions" (ready to play); in the other, "Unfinished Symphonies" (with the scores to be completed locally). Included in the latter is "A Glossary of Musical Terms," applicable to Baptist woman's societies.

This glossary might be used as the basis of a "workshop" session of the local program committee and the participants in the various programs. To keep these definitions in mind throughout the year, type each one at the top of a notebook page (loose-leaf variety), reserving the remaining space for personal notes.

How do these terms apply to the work of the program committee? Under *acoustics*, or tone quality, we are told that denominational literature, exhibits, and maps (among other items) "make more vivid the topics presented." But one must know in advance what is available and where it may be found. For each program provide one notebook page for listing denominational literature and other aids. In addition have one or more for general helps—i. e., those good for more than one program. Systematic preparation like this will help eliminate the *agitato* quality.

Your notebook should have a section for *notes* relating to *MISSIONS*—with the title, date of issue, and page number of each article, and similar information concerning

news items and pictures, which you wish to consider as program source material. Note now that the November, 1953, issue will have two articles related to the program, "Let Mightier Music Thrill the Skies." The authors, Miss Ada P. Stearns, secretary of literature and publicity of the Woman's American Baptist Foreign Society, and Miss Helen C. Schmitz, secretary of public relations of the Woman's American Baptist Home Mission Society, will describe present day means which are helping to produce this "mightier music." It is true that these are special articles, planned for use in the program series, but every issue of *MISSIONS* has help for the program builder. So read with notebook and pencil handy.

In the same notebook begin a list of possibilities for posters, table decorations, and invitations. Doubtless the graceful *clef* will appear again and again; the *staff*, with appropriate *notes*, will be popular. It is possible to use the "words and music" of a phrase or a line of a hymn that illustrates the theme. To be effective, posters should be large enough to be visible to everyone in the audience, even those in the last row. Anything you use visually must have strong, bold lines, sharp colors, and freedom from little, fussy details. The sharp contrast of black, customarily used in printing music will prove effective on white or on a light, but vivid color.

Musical symbols and terms lend themselves to blackboard use, particularly in a workshop demonstration. If you use a blackboard, keep your outline clear and simple; also brief so that you can face your audience most of the time. Be careful not to stand in front of the blackboard—always step aside after each notation. To insure *marcato* (distinctness and emphasis) in your

presentation, do not continue speaking as you write.

Then there is the term *sforzando*! Be alert to note in current publications possible material for programs. A recent issue of one of our own denominational publications is illustrative of the help to be found when one is looking for it. The February, 1953, issue of *Baptist Leader* has two articles on the importance of music in the worship and work of the church. (Borrow it from your church school superintendent long enough to copy pertinent facts and suggestions.) A brief paragraph on page 7 gives "the basis of singing, including both breath control and tonal quality." The "Aye Cue" on the same page asks: "Are you learning new hymns? The old favorites will live forever, probably, so how about giving the new ones a chance? There are unfamiliar and beautiful hymns buried deep within every hymn book. Learn one now and then. . . ." (Of the twenty-one "less well-known hymns" listed in the programs, all but two appear in *Christian Worship: A Hymnal*, published by The Judson Press.)

This is but the beginning—other suggestions will appear in later issues of *MISSIONS* and in *Program Pointers*, and *poco a poco* (little by little) our notebooks will be filled!

Program Accessories

The educational program accessories on a global theme, prepared by The Wright Studio, will add greatly to the interest in the study of life and task of the church around the world. The colorful and artistic accessories include, among other things, a "triple-purpose" puzzlemat, a small tray mat, and a paper napkin which is designed to serve also as a novel table decoration.

There is also a place mat on the home mission theme Spanish-speaking Americans. On it are true and false statements regarding Spanish-speaking Americans. A surprise element adds to the interest in the answering of the statements. For a price list write to the Wright Studio, 5335 Ohmer Avenue, Indianapolis 19, Ind.

IN MEMORIAM

A. Frank Ufford

A. Frank Ufford was born at Fairfax, Vt., February 26, 1877. He was a graduate of the University of Vermont and of Newton Theological Seminary. He was married to Lottie Hartwell, August 30, 1906. From 1908 to 1941, until war forced their withdrawal, Dr. and Mrs. Ufford served in East China as missionaries of the American Baptist Foreign Mission Society. From 1942 to 1946, Dr. Ufford served at mission headquarters in New York. At the end of the war, he and Mrs. Ufford returned to China and were there until the time of their return in February, 1949. Dr. Ufford was a member of the First Baptist Church, Medford, Mass. He had two dominant qualities: utter devotion to the cause of Christ, and an understanding love for people. He passed away on July 14, 1952.

Julia G. Craft

Julia Gertrude Craft (Dec. 23, 1883-Aug. 13, 1952) was appointed a missionary of The Woman's American Baptist Foreign Mission Society in 1896, and retired, officially, in 1934. From 1896 until the day of her death, August 13, 1952, at Maymyo, Burma, she served that land with the zest that marked all her life. She first served in the girls' school in Kemmendine, and later at the Bassein school. After her father's death in 1921, Julia persuaded her mother, then over eighty, to return with her to Burma. They took up residence in Maymyo, where Julia for a time cared for the rest home. Later, both became self-appointed missionaries to the much-neglected Anglo-Indian community of Maymyo. Julia Craft received from her parents a love of giving. The Bergen Point Baptist Church, Bergen Point, N. J., still boasts that a Craft gift largely built that church. In Maymyo, Burma, Julia and her mother gave Villa Bayonne, the Maymyo parsonage, and an annex to the church. While refugees in Bangalore, India, during the Second

World War, Julia Craft built and organized "The Eventide Home" for retired gentlefolk of that city. She believed not only in giving buildings, but also in building lives. She assisted boys and girls in getting an education and helped whole families over rough places. Her greatest joy was in giving of herself and her material possessions to assist persons in need, always in the name of the Master.

Mrs. H. H. Tilbe

Clara W. Tilbe (nee Clara Belle Williams) died on August 24, 1952, at the Baptist Home and Hospital, 315 Pine Street, Maywood, Ill. Born May 24, 1864, in St. Louis, Mo., she was married to Harry H. Tilbe, May 29, 1886, and they were appointed as missionaries of the American Baptist Foreign Mission Society on April 18, 1887, with Burma as their designated field. From 1887 to 1932, when they retired from active service, Dr. and Mrs. Tilbe served Burma in Prome, in Haka, in Kengtung, in Rangoon, and finally in Kalaw. Dr. Tilbe, who was teacher, preacher, mission executive, and translator, could never have accomplished his noted achievements had it not been for Clara W. Tilbe, wife, mother, and homemaker. The many unexpected calls for hospitality found Mrs. Tilbe prepared, not only with the extra meal or room needed, but also with the graciousness of a heart-warming hospitality.

Frederick W. Stait

Frederick W. Stait, born October 1, 1867, in Gloucester, England, served from 1888 to 1895 as an officer of the British Army in India. During this period he was keenly aware of India's need for Christian missionaries, and so decided to study for the ministry. He graduated from Newton Theological Seminary in 1897 and was given a D.D. degree in 1932 by the Western Theological Seminary. He received his appointment under the American Baptist Foreign Mission Society

in 1897, and he and Mrs. Stait (Minnie Grant Frazer, M.D.) sailed for India that same year. For thirty-five years Frederick Stait gave himself to India. Mrs. Stait died on June 28, 1928. For the next four years, Mr. Stait labored alone in his jungle field, Udayagiri, until almost total blindness forced his retirement. In August, 1932, he and Mrs. Amelia Ann Curry were married in Plymouth, England. In February, 1934, the second Mrs. Stait died. In March, 1944, Mr. Stait and Frieda Berju were married in Plymouth, England. From her came word of his death on September 12, 1952, at Bournemouth, England. Mr. Stait was decorated by the British Government for his outstanding work for the people of India. But the finest monument to his life is the large group of Indian Christian workers who, having caught his vision of the Master, continue to carry on the work that he was forced to relinquish.

Mrs. William E. Boggs

Mrs. Boggs (nee Maud Ella Moir) was born at Halifax, Nova Scotia, Canada, March 13, 1868. She was a graduate of the Acadia Ladies' Seminary of Wolfville, Nova Scotia. Maud Ella Moir and William E. Boggs, son of a Baptist missionary, were married in 1890. That same year, Rev. and Mrs. William Boggs were appointed missionaries of the Baptist Missionary Union and sailed, October, 1890, for South India. Mr. and Mrs. Boggs were missionaries to the Telugus for forty-two years, serving at Ramapatnam, Cumbum, Narsaravupet, and finally starting a new station at Sattenapalle. In 1917, Mr. Boggs became president of Ramapatnam Baptist Theological Seminary, where he and Mrs. Boggs worked for nearly twenty years toward the development and training of an indigenous Christian ministry. They retired in 1932, and Mrs. Boggs was widowed in 1935. She is survived by her children, Mrs. Raymond C. Moore, Miss Bertha M. Boggs, and Mr. Edward Corey Boggs, all of whom can be proud of the missionary service given by their parents.

News FROM THE WORLD OF MISSIONS

Denver Convention Invites Lay Delegates

Attractions of American Baptist Convention Program,
May 20-26, and Colorado Scenery
Expected to Appeal to Many

By R. DEAN GOODWIN

Laymen and their families, as well as ministers, will find the American Baptist Convention meeting in Denver, Colo., May 20-26, to be especially attractive. A layman, John A. Dawson, a member of the North Shore Baptist Church, Chicago, Ill., will preside over convention sessions. Prior to his election as president of the convention, Mr. Dawson was vice-president of the National Council of American Baptist Men.

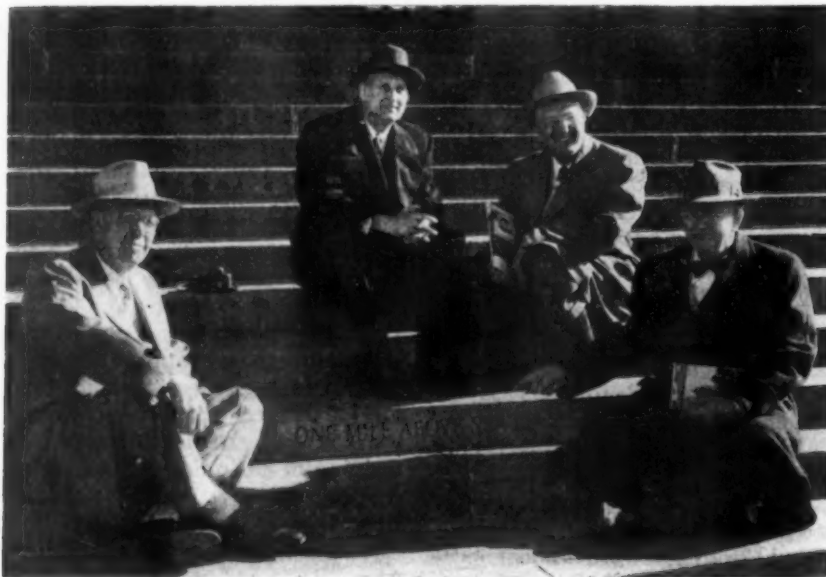
Interest to Laymen

Laymen have been in the minds of the program committee from the first. Even the arrangement of meeting dates, to include Saturday and Sunday, was so that laymen and young people could attend the week-end sessions, even if they

could not attend the entire period. Caravans of laymen and young people are being encouraged to come from states near to Colorado and from Colorado communities.

"Every church should send a layman as well as its pastor to the convention," President Dawson has said. He has announced that special recognition will be given to the church in each state that sends the best delegation of laymen.

The Laymen's Hour, a weekly radio program of the National Council of American Baptist Men, will be broadcast from the convention platform on Saturday evening, May 23. This program is now broadcast on about thirty stations, from the Philippines to New England. Singers will come from Los Angeles.



Seated on Capitol steps are four Baptists interested in Denver convention. Clockwise: Henry G. Smith, chairman of committee on arrangements; President John A. Dawson; Walter Eha, publicity chairman; Edwin W. Parsons, of the National Council of American Baptist Men

Discussion and expressions of opinion will be encouraged. One period will call for breaking the entire delegation into small groups to participate in an opinion poll. This is a procedure developed by Don Phillips, of Hillsdale College, in Michigan, whereby every person in a large group has an opportunity to express himself on issues that are before the meeting.

Popular speakers will include the world-famous evangelist Billy Graham, who will address the convention on the closing evening, and Rev. Charles Templeton, also well-known evangelist, who has had great success in a nation-wide ministry.

Attractions for Sightseers

Those who want to see the sights of a scenic state will be rewarded, too, by a trip to Colorado at convention time. One entire afternoon, Friday, May 22, has been left free, with no planned program, so that delegates may see the sights of Denver or drive into the mountains.

Sightseers will find a booth of the Colorado Transportation Company in the Civic Auditorium, where they may make plans for their Friday afternoon trip. Two tours will be offered. The Denver Mountain Parks tour will go to the Park of the Red Rocks, Buffalo Bill's grave, and the Memorial Museum on top of Lookout Mountain, and then will go along Lariat Trail, a view highway from which the tourist may look down upon Golden, home of the internationally famous Colorado School of Mines. Bear Creek Canyon and Evergreen Lake are also included in the trip.

The Denver City tour is arranged to show the visitor the beauty spots of the city of Denver, including a visit to Mountain View Park, from which it is possible to see a sweeping panorama of one hundred miles of the majestic Colorado Rockies.

Governor's Welcome

Governor Dan Thornton, of Colorado, has emphasized the

heartily welcome of Colorado people. In a letter to Mr. Dawson, he wrote:

"It is with pleasure that the citizens of Colorado are anticipating the American Baptist Convention meeting in Denver on May 20-26, 1953, and may I take this opportunity to assure you of a hearty Western welcome."

"Your many thousands of delegates and visitors will find that the many recreational activities in our beautiful mile-high capital city, together with our magnificent scenery and famed climate, will make your visit pleasant as well as significant."

In Denver, a local committee headed by Dr. Henry G. Smith, pastor of Calvary Baptist Church, is making careful arrangements for the comfort and convenience of the delegates.

And So Forth

A special feature will be the Sunday afternoon outdoor meeting in Red Rock Park Amphitheater, which has become known all over the country for its great annual Easter Sunrise Service. Rev. Charles Templeton will be the speaker.

Mothers of small children will be able to enjoy the convention daily, because a "Children's Center" is being arranged. Children from three months to eight years of age will be cared for while their parents attend the day sessions.

Costs at the mile-high city will not be so high as in some of the other cities where the convention has met in recent years. It is hoped that many American Baptists will find it possible to make the trip.

For laymen in a hurry to go and return, the United Air Lines has prepared a schedule of round-trip fares, not only for their lines, but also for connecting lines. This schedule is available in the offices of state conventions and city societies.

An Important Appointment

Each morning at 8:00 A. M. May 20-26, 1953. Mission-study class, American Baptist Convention, Denver, Colo. Details in May edition of *MISSIONS*.

12,000 Newcomers Moving In Monthly

Church Extension Is the Only Answer to Pressing Needs In Southern California

By ARTHUR G. DOWNING

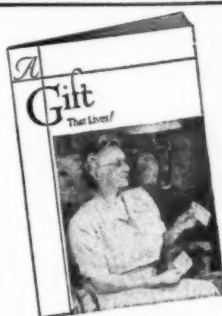
Southern California Baptists must answer the question of what to do with 12,000 new neighbors a month. With an increase of 55 per cent in Southern California population within the last ten years, and with 12,000 newcomers arriving each month in Los Angeles County, the answer is: *Church*

Extension! Let us look at some of the most urgent spots of need.

In 1941, there were 17,000 people in Lakewood. By Christmas, 1952, there were 100,000 people there. In another five years it is anticipated there will be 175,000. A new state university is located in Lakewood. The new University Baptist Church has been built, and already it is lagging far behind in meeting the needs of the area. It must be enlarged.

Children Turned Away

In Norwalk, each week 150 Baptists crowd into a building scarcely able to accommodate 125 people. Boys and girls are told *not* to come to Sunday school because there is

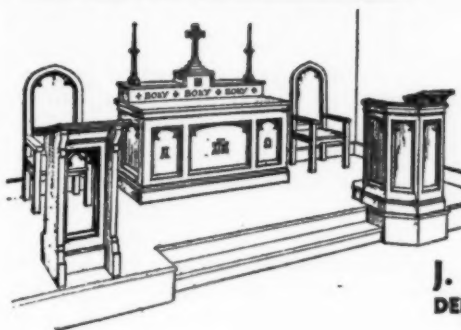


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no room for them! Classes are dismissed during the winter months because they can no longer meet on the lawn beneath the trees.

San Diego has gone from 500,000 to 800,000 in two years! Claremont is a brand-new community in the San Diego area. It will have 70,000 by the end of 1953. With no church of any denomination in the Claremont development, and with seventy-five families a week moving in, American Baptists face a tremendous opportunity.

Church in Garden

A year ago in Redwood (San Diego) an American Baptist church was started in the outdoor garden of an interested Baptist family. Growth was rapid, and the congregation went from the garden to a store, to a fish market, to a furniture store for a place to worship. Finally a small chapel was constructed. From the opening Sunday this new building has been overcrowded, and an additional unit is a "must." This church is responsible for a community of 25,000.

Twenty-nine Palms is a desert community of 4,500. The Government is constructing a city around this desert-town which will add from 8,000 to 10,000 Marines and their families. There is but one church in Twenty-nine Palms—a Pentecostal-type of cult. Within five years it is expected that the population will be 25,000. A Baptist witness is greatly needed.

Meeting in Garage

West Covina, with over 8,000 people, had one church a year ago. Several Baptist families started meeting in a garage. A pastor was called. The group uses a Japanese community house two hours a week. All other meetings and activities are carried on in the homes. There are now over 100 members.

LaMirada is a planned community of 10,000 new homes under construction. It will cost \$150,000,000 and will occupy 2,300 acres previously used as olive orchards. There will be a shopping center, commercial and industrial zones, and church areas. It will be completed by May, 1953. Will American Baptists meet this need?



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Mission Hospital Is Filled to Capacity

Our Hospital at Gauhati, Assam, India, Needs Desperately to Expand Its Services

By JOHN E. SKOGLUND

The American Baptist Hospital, at Gauhati, Assam, India, is always full to capacity, and usually more than filled. In buildings designed to care for about forty-five in-patients, Dr. Alvin Mundhenk and his staff have now crowded 120 beds.

Not only are the rooms filled, but patients are kept out on the verandas. Often in the monsoons it is necessary to move the patients in to the hallways to keep them from the rain. Even then the thatch roofs are not always too tight, and patients' beds must be set at all sorts of crazy angles to keep them away from the drips which roof repairs seem not to be able to stop.

Nurses in Training

Fifty nurses are being trained in the Nurses Training School. Miss Alice Townsend and Miss Mary Suderman, recent appointees of the Woman's American Baptist Foreign Mission Society, are in charge of the nurses' training program.

Recently, Mrs. Mundhenk wrote, "Seeing the efficient care the nurses give the patients, hearing them conduct worship services, and watching their enthusiasm at a game of badminton, indicates the well-rounded training they are receiving. All the nurses are Christians, and their spirit of happiness and devotion is a real Christian witness to all of the patients."

Christian Witness

The medical staff, consisting of Dr. Mundhenk, Dr. Alice Mark, an Indian woman, and Dr. Lau, a Burmese man doctor, give much of their time, not only to medical work, which is their primary task, but also to witnessing to the love of Christ which is in their hearts.

There are other Christian witnesses, too, at the hospital. Christian literature is available for all who wish to read it. A young woman serves as hospital visitor

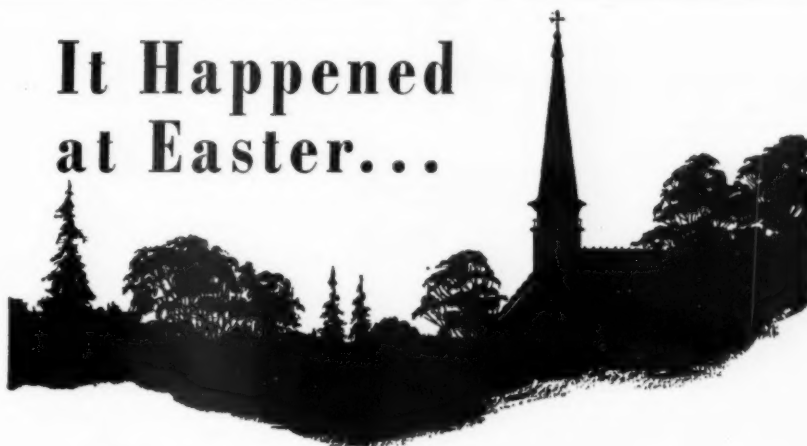
and evangelist. Each day she visits the patients individually, talking with them about their spiritual needs, and each day she holds a service in the wards.

One of the goals of the hospital for the near future is to secure a full-time man evangelist who could work with the men patients and be

responsible for general worship services.

The hospital faces a real challenge in the extension of its services. In order to meet such a challenge the hospital desperately needs to expand its facilities. The temporary buildings, with their thatch roofs, must be replaced with permanent

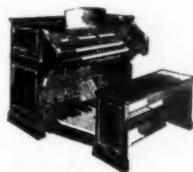
It Happened at Easter...



"I always watched a man in the fifth pew," a pastor said the other day, "and from his far-away look I could tell pretty well if the message I was trying to bring to the whole congregation was getting through effectively. . . . You know it is hard to put into words the glory, triumph, and hope for the world that Easter means.

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buildings. Part of the support of the hospital comes from patients from well-to-do families who are able to pay for private rooms. The nearest hospital other than the one at Gauhati offering such services is in Shillong, the capital of Assam, which is about sixty-five miles away by twisting mountain road. If these patients could be cared for in increasing numbers, the overhead expenses of the hospital could be more readily met and its services greatly extended.

To meet the large in-patient load, as well as a significant amount of clinical and out-patient work, the hospital needs not only to expand the existing buildings, but also to carry on much-needed repairs.

In addition, there is need for new laundry equipment. The present washing machine, which has served for twenty years, is worn out. The septic tank must be enlarged to care for the waste problem. There are no facilities, except in the diet kitchen, for nurses to boil their syringes and do other minor sterilizations. This work involves a long walk to an out-building. A few hot plates would care for this need.

It is hoped that out of the resources that are available on the field and at home, this hospital can move forward in providing much-needed medical care in the area in which it is serving.

Following Great Physician

In providing these facilities, American Baptists, as well as our missionaries on the field, are extending the work of the Great Physician. Dr. and Mrs. Mundhenk wrote recently: "The problems are many that are before us, and at times we are quite weary as we try to solve them. But as we see many happy faces around us who seem to be satisfied with what we are doing, we are always conscious of the many more who will be coming to us in the days to come. Many times, when talking to a patient before surgery, asking how he feels, the answer is, 'I'm at your mercy, Doctor. Sahib.' Often, after some time successfully spent in the hospital, patients will say, 'I had no hope, nothing to look forward to, but you have given me reason to believe in God.'

"We pray that our faith will be strong enough that we can always be a witness to the Great Healer, who was no respecter of persons, and that these people may be closer drawn to him because of the work that we are doing here.

"In the coming year, with the expected increase in staff, we hope to be able to spread the gospel of healing even farther and do village work, combining personal evangelism with mobile medical work."



Baptist Education Day

April 19,
1953

Well-Trained Leaders for Tomorrow's Church

Baptist Education Day will be observed for the 33rd year on Sunday, April 19, developing the theme "Well-Trained Leaders for Tomorrow's Church." On this day Baptist churches recognize the part played in the training of Christian leadership by the 63 Baptist educational institutions and 50 university pastor and student centers at state and independent colleges and universities.

For help in planning the observance of Baptist Education Day write to the

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Carries the Gospel To the Yampa Valley

Mixture of Faiths Irregularly Taught Makes Problems in This Colorado Valley

By CLIFFORD G. HANSEN

Colporter missionary work in the Yampa Valley is what the colporter makes it!

Colporter Will H. Muston makes his headquarters in Phippsburg. His field covers a distance of one hundred miles from McCoy on the Colorado River to Craig and beyond on the Yampa. The field really consists of the Northwestern Association; for there is no other Baptist missionary in this territory extending one hundred miles north and south and two hundred miles east and west.

Churches, but Few Pastors

There are churches in nearly all the twenty-five towns and villages along the Yampa River. A few have pastors; others have missionaries who come to the villages occasionally. Of the four Baptist churches, only two are cooperating with the American Baptist Convention. There are many rural districts in the territory, but only a few school houses remain where religious services can be held. These conditions make it necessary that personal calls be made in the homes of the widely scattered farmers and ranchers and upon the villagers in the towns.

Everywhere the missionary goes he carries a case of books, Bibles, and religious tracts and papers, which he sells or gives away. Since the Baptists were pioneers in this field and the Baptist witness is still needed, he must stay on the job.

Loyal American Baptists

In addition to his colporter work in the valley, Mr. Muston currently is serving as pastor of the Baptist Community Church at Phippsburg. This is a railroad town, with an increase in male population of over 500 per cent during the last year. This church attracts many ranchers. The work is stable, with a fine

group of young people attending the Sunday school.

One of the encouraging signs is the loyalty of the church to the American Baptist Convention. Since The American Baptist Home Mission Society sent Missionary Blanchard in 1930 to construct the

building, the church has cooperated faithfully with our work. It has continued to baptize candidates regularly in the large baptistry. A rancher's son hauls hot water from a locomotive at the railroad roundhouse, and the parsonage well is usually pumped dry in order to



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furnish enough cold water to cool it off! The church hopes to install a water system of its own.

Last May the church accepted a higher goal for the Unified Budget and also increased its local-expense budget. As a result of increased attendance at the church services, there has also been a noticeable increase in giving. A number of

visitors have assisted financially, as well as contributing many hours of volunteer labor for the improvement of the property.

Mr. Muston's efforts have resulted in a marked improvement in the moral and religious life of the community around Phippsburg and in the entire Yampa Valley.

Deep Are the Needs Of Distraught India

Challenge and Opportunity Combine to Make Missionary Work a Joyous Service

By FRANK MANLEY

As I write in the heart of India, we missionaries look about us and realize that the heart of man is restless and weary, and wanting peace. This longing is symbolized for us in particular through our Brahman friend. His wife died suddenly a few weeks ago. He is torn now, not only by his personal loss, but by the confusion of his mind and heart. He so wants the peace that comes only by an open commitment to God through Jesus. Yet he cannot let go the ties that bind him to his caste and to Hinduism. He comes day after day, saying that he wants to talk, and then can find nothing to say. No doubt he realizes that what he wants he can have only by receiving and accepting.

Challenge and Opportunity

Two groups bring challenge and opportunity that we have never before had in India.

One is a group started by Bhim Krishnama, who teaches English in Osmania University. He is a third-generation Christian of Brahman background. He has surrounded himself by Christians, Hindus, and Moslems of high education who want to meet with us at our home regularly for "culture" and "inspiration," in an atmosphere where they can feel free to discuss matters of religion and problems of the hour. It has been rather hard to know just how to begin with them on their ground, but at last we have hit upon the idea of reading plays together. We are now reading *Man Born to Be King*, by Dorothy Sayers. We pray we can lead them into an experience of vital, personal fellowship with God. There are a dozen and more of them, men and women, restlessly wanting something, receptive in mood, and ready for the gospel.

The other is a group of more humble background, but just as

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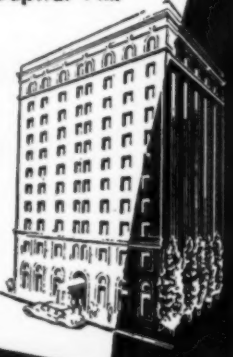
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Poverty and Distress

There is yet another group of
which we have been made aware in
very peculiar circumstances. As we
went to a memorial service for one
of our pastors in a village some
eight miles off the road, we found
the family living in a mud hut
without food. The eldest son, about
seventeen years old, was obviously
in the grip of tuberculosis. Later
he was entered in the government
tuberculosis hospital here in Hy-
derabad. The other day he ap-
peared on our doorstep with a
radiant smile that is possible only
with health and the hope that
health can give. He told of a
young man who had entered the
hospital that morning and lived
only long enough to give his name
and declare himself a Christian. He
said the other Christian patients
had promised to pay any expenses
involved if we would only come
and give a Christian burial to avoid
having the unknown, unclaimed
body thrown into a pit.

We went, and we were joyously
greeted by these Christians. We
bought five yards of white cloth
in the bazaar as a winding sheet
for the body, which was carried on
a stretcher to the grave in potter's
field. A small group of patients and
Christian nurses followed. Green,
leafy branches were gathered to
line the grave. Golden-yellow
jungle flowers were found to cover
the white-shrouded body. There
we stood in the sunset light as the
full moon rose above the horizon.
The solemn but joyful words were
spoken—"This mortal must put on
immortality"—and the funeral was
over.

Such beautiful simplicity—no
coffin, no extravagant formality.
One felt the presence of the "cloud
of witnesses" as the body was
lowered with tender affection into
the green grave. Some mother's

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son—no one knew whose—a child of God who had had the courage to proclaim himself a Christian, when in this government hospital it might have meant complete disregard. He did not know that the head male nurse was a Christian also.

Another incident was seeing a ten-year-old boy, radiantly and affectionately smiling. Just before going to the hills, we had taken him there with a tubercular hip. We had found him in a little hut alone—covered with flies. His widowed mother was off teaching in a little mud-walled school. He was alone all day, too weak to rise from his bed—a once-white cloth on the earthen floor—and had no food all day long. He is not out of danger yet. His hip still has an open wound, and his knee is not yet straightened out (from the many long months of not having been bent or used) but such a joyous, affectionate face! It all reflected the living care so unusual for a government hospital. Those Christians, patients and nurses, are making themselves felt. They have asked us to come once a week for a greatly needed period of Bible study and worship.

Joy of Service

What a joy to be where people are begging for such things!

Here we must remember the multitudes who are far from seeking such fellowship. May we share a roadside scene within a block of our home? It was *Divali* ("Feast of Lights"), when Hindu folk make merry. Beneath a tree at the roadside there was a heap of leafy, green branches that looked soft to the eye, but were full of concealed thorns, cruel to touch. Upon them was a naked adolescent boy lying full length, relaxed as though asleep. Why was he there—doing penance for sins known or unknown? For what hope was he seeking assurance? Of what numberless questing multitudes groping in darkness was he the symbol? The crowds were passing by. There are forces at work to capture the minds and hearts of these multitudes. Is the Christian church of such force and power to make itself felt above the others?

How this new version of the Bible can change your life

Your present Bible, most likely, is the King James Version . . . translated 342 years ago, and filled with expressions that are confusing to us today. Too often, therefore, it lies in your home—respected, but neglected.

Now at last you can own a Bible written in living language . . . so clear and powerful you will find yourself turning to it regularly—enjoying all the help and stimulation that God's Word offers in these troubled times. It can literally change your life, bring you greater peace of mind.

This new version is an *authorized* Bible, more faithful to the earliest known manuscripts than any other version.

Newest Version Really Our Oldest

In the 342 years since the King James Version was published,

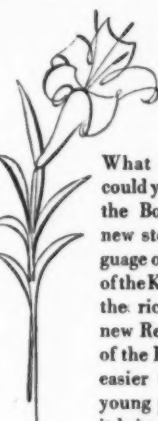
dramatic discoveries of old documents have shed new light on the Scriptures. Based on these authoritative manuscripts—some more ancient than any previously known—the RSV is in a sense our *oldest* Bible. And it is far more accurate and easier to understand.

Easier to Read

Ninety-one Bible scholars cooperated in the fourteen-year-long labor to recover the full meaning of the Bible. They preserved the timeless beauty of the King James Version, but freed the Bible from outdated expressions that make it difficult to read.

Did you know, for instance, that in King James' time "by and by" meant *immediately*? That a man's "conversation" meant his *conduct*? That "to suffer" meant *to allow*?

In the Revised Standard Version,



THE PERFECT GIFT AT EASTER

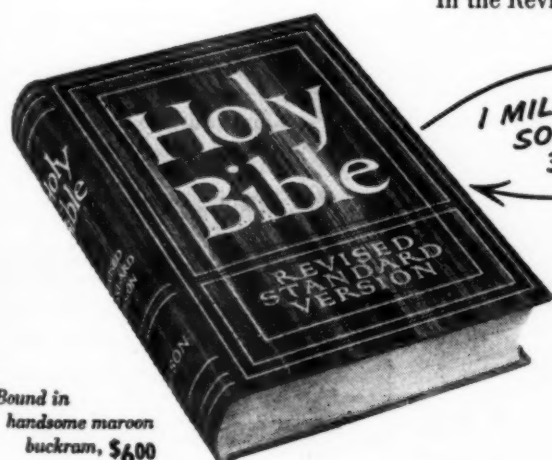
What more appropriate gift could you choose at Easter than the Book that tells the ever new story of Jesus in the language of today? Devout readers of the King James Version praise the richer understanding the new Revised Standard Version of the Bible brings. Clearer and easier to read, it is ideal for young people. This Easter, let it bring renewed inspiration to those you love.

direct, understandable language makes the original meaning clear.

Religious Leaders Praise It

"For everyone seeking peace of mind, victory over fear, and a solution of personal and social problems, this version will be of great practical help," says Dr. Norman Vincent Peale. Dr. Harry Emerson Fosdick counsels, "Every Christian should possess this translation."

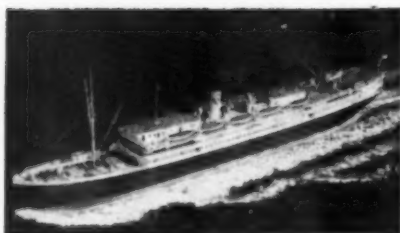
Here is a Bible so enjoyable you'll pick it up *twice* as often. Its clear simple language makes Bible reading a rewarding pleasure your whole family will want to share. As it strengthens your understanding of God's Word, it will bring new spiritual joy to you and your loved ones.



The Revised Standard Version of the Bible is authorized by the National Council of the Churches of Christ in the U.S.A.

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DEAR CLUB MANAGERS:

No doubt you are familiar with the splendid helps which our friends have been preparing for stimulation of interest in MISSIONS. For the past three or four years, groups in our churches have been producing with telling effect the one-act play by Mrs. F. C. Wiggin-ton, "The Whole Family and My Neighbor, Too!" As you perhaps noticed on page 6 of the March issue, this play is now available in monologue form, for the benefit of those churches where the gathering of a cast for rehearsals is not practicable. The monologue was produced by Mrs. H. S. Palmer. It can be used most effectively.

Now another play is available, "A Glorious Adventure," by Mrs. Audrey Lightbody, of Rhode Island. This play starts from the fact that MISSIONS has covered a 150-year, history-making period in its life span. The high points of advance of Baptists as a people with a worldwide outreach are recounted. Here is a production which lends itself with telling effect to dramatic presentation. It will be especially attractive to women's groups which look back upon Baptist world history with kindled imagination.

We are partners in a great enterprise. What a challenging fact! Would that all could hear the urgency of returning missionaries. We must long to increase their support, and *we* are in a real sense working beside them when we increase the circulation of MISSIONS, with its information and stimulation for worldwide kingdom service. For such a small sum—only 15 cents a copy—our fellow church members may prepare themselves for an increasing share in Christ's great enterprise.

Sincerely yours,

HORACE H. HUNT
Business Manager



GOWNS

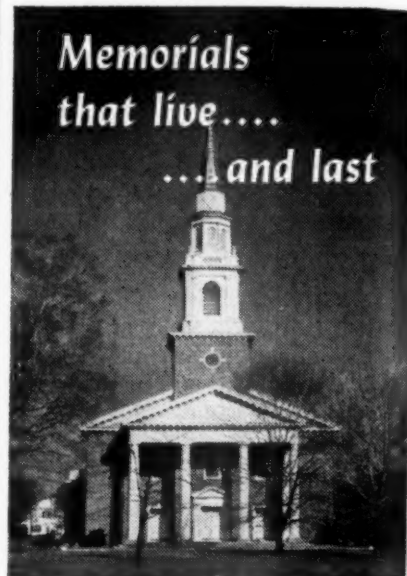
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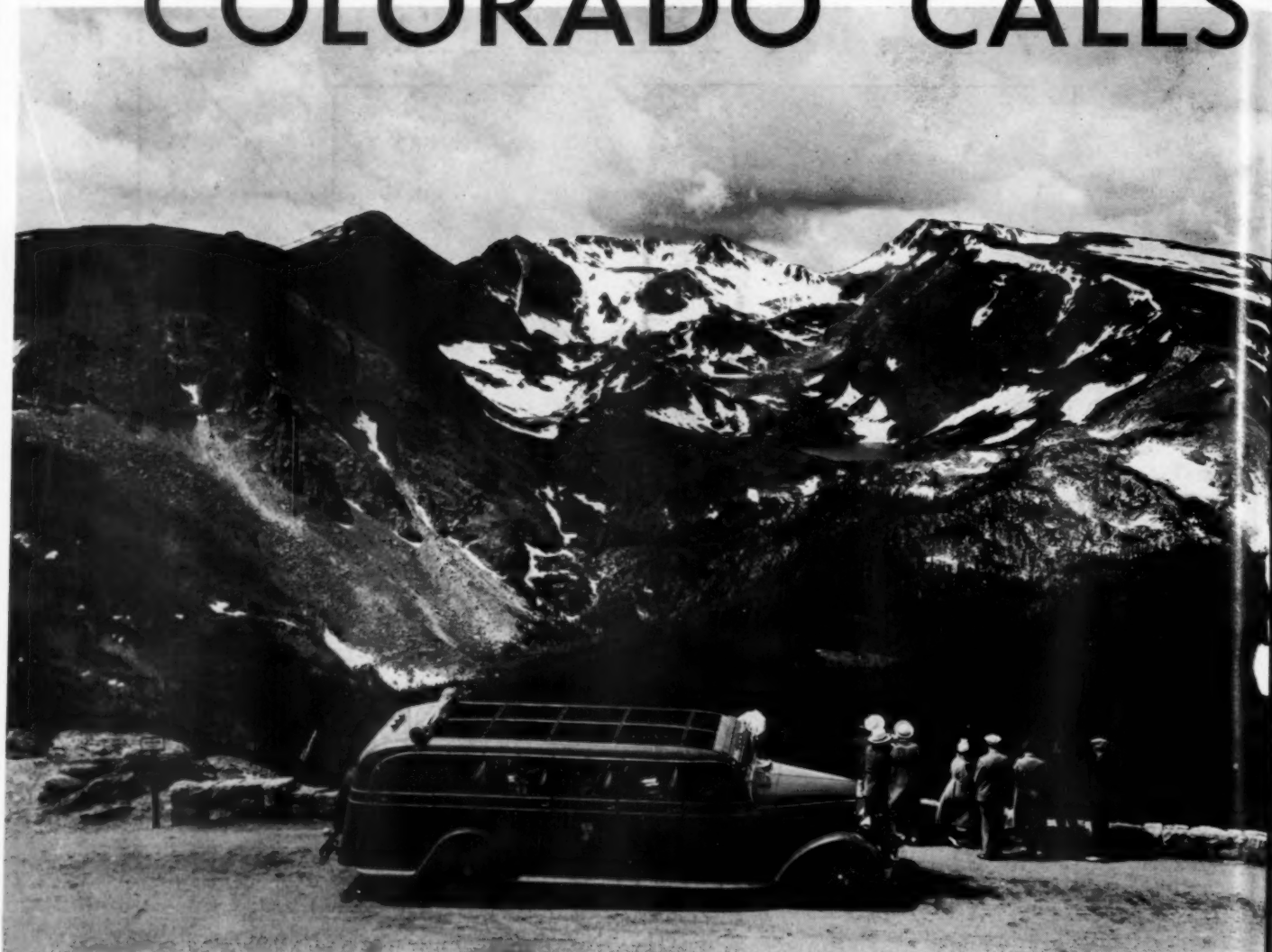
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